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RELIGIOUS SELECTIONS.

From the New-York Observer.

NOTES OF A TOUR IN ITALY, &c.

ROME.

I saw less evidence of regard for religion in Rome than in the other cities of Italy.—The reason, I think, is obvious; the people know too much about it and its ministers, to respect either. The churches are very numerous, and some of them splendid, yet they are little frequented even on fetes and public occasions. St. Peter's, as a specimen of architecture, merits all that has been said of it; but it is still a specimen of extravagance and folly. Long ago it had cost more more than $60,000,000, and large sums are now annually expended on it. Its interior serves little purpose, except as a promenade for strangers, and a display of what wealth and taste can do.

I witnessed a grand ceremony there on Christmas day. The Pope, splendidly arrayed, was brought from the vatican on a sort of chair, borne on the shoulders of twelve men, and attended by a long procession of dignitaries. He was deposited on a throne covered with white satin near the high altar, and the cardinals advanced and kissed his hand. The bishops followed and kissed his knee, while the inferior clergymen performed the same ceremony on his toe, or, as the Catholics would say, on the cross upon the top of his shoe. High mass was chanted, in which the Pope took a small part, and afterwards received the sacrament. During the service his robes were changed repeatedly by the cardinals, as though he were utterly helpless. Around stood his body-guard, a fine looking corps, composed of young men of noble family. There was a great display of gold and precious stones, and fine music performed by the Pope's eunuchs, whose voices are substituted for those of females. The whole service seemed a complete pantomime, and it was difficult to believe that the actors in it did not so consider it. The spectators were mostly strangers.

The present Pope was a capuchin friar before his election, and it is said that he still practices all the austerities of that order in his manner of living. He is a mild and inefficient man, and almost entirely managed by the cardinals. Report says that he is strongly impressed with the idea that he shall die in 1834, and that he is the last Pope; and so prevalent is the belief in fatality in Italy, that many look upon this impression as prophetic. Certain it is that he is unhappy, and not without fears of violence.

St. Peter's contains confessionals, I believe, for every language of Europe. They are numerous, also, in many other churches. I do not remember ever to have seen a man confessing, but I rarely entered a church without observing women doing it. The effect of this practice is extremely corrupting. On the one hand, the prospect of absolution is an encouragement to sin, while on the other, the fear of its being refused produces concealment and hypocrisy. Besides, these interviews are made use of in various ways for sinister purposes, and the confession of one sin thus becomes the occasion for committing new ones.

In the church of St. John Lateran are shown a great variety of precious relics.—Not to mention the wood of the true cross, and the bones of the apostles, which one may see in various catholic countries, here you will find the stone on which the cock stood when he crowed at Peter's denying his Master, and the curb of the well at which Christ met the woman of Samaria, the marble staircase in Pilate's palace, and the very tables on which the last supper was eaten, with many others, all of unquestionable genuineness! The stair-case is daily ascended by persons on their knees as a penance; and to prevent its being worn out, it is covered with planks of wood. On St. Anthony's day the horses in Rome are taken to the church of that saint, to be blessed; which ceremony is performed by sprinkling holy water upon them, for which a handsome present is expected by the priests.

There was an exhibition in the propaganda college while I was at Rome. Dissertations were delivered in thirty-three different languages by young men from various parts of the world. There are, it is said, more than twenty Americans there preparing to become priests, and many students from Scotland and Ireland. A catholic sermon in English is delivered every Sabbath at one of the churches. I heard three of them. One was designed to establish the peculiarities of the catholic fath; the others were mere moral essays.

It is an interesting and important fact, that in Rome an English protestant church exists, and is so far sanctioned by the government as to be guarded on the Sabbath, while service is performing, by a Roman soldier. The pastor is a pious and able man, and there are usually four hundred attendants and eighty communicants. The money contributed at the communion service is expended in relieving the poor at Rome, and amounts to about $1200 annually. This single circumstance has had a very great effect in removing prejudices against Protestants. Indeed the influence of English and American travellers and residents is gradually opening the eyes of the people, and will in time produce important results. The government are well aware of this; but they cannot afford to lose the pecuniary benefit which they derive from this source by any restrictions.

On the fronts of many of the churches are inscriptions like this:—"Plenary and perpetual indulgence for the living and the dead." By indulgence is meant a remission of the sufferings in purgatory for a certain period. There are also many notifications posted up, offering indulgences of different length of time for certain observances, prayers, &c. In one instance an indulgence of 3000 years is promised; in another of 1200; and statements like the following, placed on crosses by the road side, are very common in Italy generally:—"The bishop of —— grants forty days indulgence to any who will repeat before this cross, one ave, one pater, and one act of contrition." In one church I saw a long list of the indulgences granted by different Popes for various acts of worship both at home and at church. The effect of this state of things is eminently unhappy. It is indeed a direct encouragement to sin, for it proffers a remedy unlimited in its application and entirely in the power of each individual; it sets at nought the authority of the law of God, and casts contempt on the gospel of his Son.

The correspondence between the predictions of scripture and the existing facts at Rome is very striking and undeniable. Here you behold the "man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." You hear him "forbidding to marry, and commanding to abstain from meats which God hath created." You find a corrupt priesthood "speaking lies, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." The character of the priests, especially at Rome, is notoriously infamous, insomuch that whenever any outrageous act of villany occurs, the people instinctively say, "That must have been done by a priest." I was told of many instances of the grossest wickedness committed by them, by persons resident at Rome and well acquainted with society there. Who can doubt that this church is the great whore, with the wine of whose fornication the inhabitants of the earth have been made drunk? The cardinals dress entirely in scarlet from head to foot, and ride in coaches all scarlet within and without, with the horses adorned with scarlet trappings. On public occasions they sometimes throw over this dress a robe of purple silk, or a scarf of silver cloth interwoven with gold. They have each *three* footmen behind their carriages, covered with gold lace. The churches are most profusely ornamented with gilding and gems, and incense and homage are offered to "the queen of heaven" and other created beings. Is not this "the woman arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, the mother of harlots?" And are not the seven mountains on which the woman sitteth the well known site of Rome? And is she not drunken with the blood of the saints and martyrs? Yes, she is the great city which reigneth over the kings of the earth, and the day is coming when the angel shall cry mightily, with a strong voice, saying, Babylon the great is fallen, is fallen.

There are many symptoms that that day is not far distant. There are unequivocal evidences in the present situation of the Roman state that a change is at hand. The government is bankrupt. It has only been carried on for some time by loans, of which it is not able to pay even the interest. For the last loan of three and a half millions, Duke Torlonia and Prince Piobino, two of the richest citizens, became sureties to Baron Rothschild, and it is understood that the contents of the vatican are made over to them as security. Meanwhile the income from taxes is small, the resources of the country are diminishing, and the expense of the government is *enormous*. Ten thousand foreign troops are in the pay of their Pope, the daily expense of which is one dollar per man, or $3,650,000 per annum. Add to this the large salaries of the Pope and cardinals, the immense sums paid to the priests and squandered in ceremonies, exhibitions, illuminations, &c. and then consider how little revenue can be derived from a country thinly populated, a large extent of which is entirely uncultivated, with very little foreign commerce, and without excitement to industry or hope of future improvement, a large portion of whose population are entirely unproductive, and you may form some idea of the desperate condition of the government.—Great excitement has recently been produced among the people by new expedients to raise money. The government have laid an additional tax of one cent per pound upon salt, doubled the postage on letters, required new duties from various professions and employments, &c. At the same time they have increased the number of cardinals and added to their income. I was told that many families in Rome of great respectability have become so poor that they go out by night to beg in the streets in order to get provisions. There is also a monstrous perversion of justice at Rome. Arrests on suspicion are very frequent, and persons so arrested are often kept in prison without examination or trial a year or two, unless their friends send presents to the magistrates, which must often be repeated to induce them to grant a hearing. Petitions for redress of grievances expose to imprisonment; and any expression of discontent or of liberal sentiments is followed by banishment from the country.

While such is the internal condition of the government, it is entirely dependent on foreign powers. All its movements are watched and controlled by Austria, and France too keeps a body of troops at Ancona, ready to interfere in case of necessity. The people are already in a state of great uneasiness, and no doubt the first opportunity which offers will be embraced to resist this oppression. Indeed it would seem that the Roman state, like a fortress already undermined, only waits to be cast down by the removal of its temporary supports, or to be blown up by the explosion of the combustibles within it.

I travelled from Rome to Florence in company with a Roman military officer and a catholic priest from Switzerland. The former conversed freely in regard to the state of things at Rome, and gave me much of the information above communicated. It was curious to observe the effect which these statements had upon the priest. He was a simple man, who, till this journey, had never seen much of the world, and whose moral character and habits were uncorrupted. He had been at Naples and Rome on business; and though he did not understand Italian, he had already heard and seen enough to shock his feelings, if not to shake his faith. But when such facts were stated by a Roman and a Catholic, he could not contain his surprise and horror. He had, he said, expected to find Rome the centre of purity and perfection; the glorious residence of Christ's representative on earth; but he could no longer doubt that it was full of abominations, and his mind could obtain relief only by the consideration, (originally suggested by Boccaccio in irony, but quoted by him in earnest), that the continued existence of the church amidst so much corruption is a standing miracle, and the best proof of its divine original!

The priest was very candid, and admitted that there were Christians in all religious denominations. He assented to the importance of extending education among the people, but maintained that it was dangerous to put the bible into their hands. His creed, and he said it was that of his church, was, that by baptism the stain of original sin is removed, and that the favor of God and eternal life are to be *merited* by prayer, mortification, and charity. When I told him that there is no merit in man, and that we are saved wholly by grace, he replied with great warmth, you have no religion at all. He had a long list of prayers and masses for the dead to be repeated during his journey, and when he had finished his daily task, which occupied from one to two hours, he manifested great self complacency and joy that another day's work was done. He was constantly repeating, with the greatest levity, "*Mon Dieu*!" and when reminded that it was a violation of the third commandment, he acknowledged it, but said it was a habit, and he did not think what he said.

The priest had with him a *Corpo Santo*, that is to say the bones of a saint, which he was transporting to Lausanne, in order to found a new church there under their patronage. A passport from one of the cardinals at Rome protected them from violation at the custom-houses. Saintship is acquired as follows:—The body of the candidate is deposited in some church or shrine to which devotees repair to witness miracles, and pay their devotions and contributions. One hundred years must elapse, and about sixty thousand dollars be raised, before the matter is decided. The cause is then argued in the spiritual courts at Rome; the saint and the devil have their respective advocates; evidence of miracles performed is required, which, if there is money enough, is always forthcoming, and finally *beatification* first, and then *canonisation* is conferred. There is now at Florence the body of a female awaiting this honor, and it is said that frequent miracles are performed by it.

FLORENCE.

The Tuscans are said to be more cultivated and intelligent than any other people of Italy, yet I saw strong evidence that they are under the same temporal and spiritual bondage. There is in the church of the Annunziata, at Florence, a picture of the Virgin Mary, commenced by a certain Bartolomeo, who, having fallen asleep while attempting to design a countenance worthy of his subject, found on waking that the painting had been finished in a masterly style by an unknown hand. Upon this he exclaimed, a miracle, a miracle. The Florentines not only believed the story, but have ever since attributed to the picture the power of working miracles. It is usually kept covered, but while I was there it was exposed for several days to be prayed to for rain. Immense crowds flocked thither to pay their devotions, and get their heads consecrated by contact with it, as well as forty days' indulgence, which was promised. The Virgin seems to be the only Saviour known to the common people. The beggars in the streets and in the churches, ask alms "for the love of the Virgin." Her image is seen in almost every house and shop, and her intercession is regarded as the surest means of obtaining temporal and spiritual blessings.

The number of priests in Italy is immense. Indeed they constitute a considerable portion of the whole population. The church receives all that apply to be educated for this office, and allow them a certain sum per day. This is a great object in a country where so little enterprise exists, and parents with large families select the least promising of their children for this profession.

From all that I learned, I am satisfied that there is much infidelity in Italy. The rules of the government, regard to character, habit, and other motives, induce an external observance of the rites of religion; and it is considered by the more enlightened as important in its influence over the lower classes. Still there are multitudes who pay very little regard to its requisitions, and at heart despise its ministers. It is very painful to see so much devotion and so many sacrifices as are often witnessed among the people, while every means of grace is withheld from them, and a round of burdensome services is imposed which only serve to deceive them. Indeed the mass of the people in catholic countries are greatly to be pitied, the more so because they cannot be reached by the light of truth. But while we commiserate their condition, let us also be affected with the situation of those, who, in our own land enjoy the light of the gospel, and the pure institutions of religion, only to abuse them and prepare for themselves a more aggravated condemnation.

REPORT

On Instruction in Sunday Schools, read before the Convention of S. S. Teachers, in Philadelphia, May, 1833.—(*Continued.*)

TEACHING CHILDREN TO READ.

There is a diversity of opinion as to modes of teaching children to read, yet we think the best method is that of taking plain sentences, such as the ten commandments, or the Lord's prayer, instead of using the alphabet and unmeaning syllables. By the former means the scholars become at once interested in the process, for they can attach some meaning to what they learn; and the teacher at the same time has opportunities for inculcating important truths, and exercising their understandings more than they can be in the mere acquisition of the letters and words of the task. Wherever this plan is adopted there is less difficulty in inducing the ignorant adults and larger youth of a community to attend the Sunday school, than where they are obliged to go through the drudgery and odium of learning the alphabet.

It would be impossible to give any thing like a satisfactory statement of this mode (which is called the Jacotot method) within the limits we must assign to it in our report. Its leading feature consists in teaching the pupil a word or letter, and then, before proceeding further, to get him to point it out wherever it occurs in the lesson, or any other place to which his attention may be directed. This plan is developed in Nos. 34 to 38 of the 2d volume of the Sunday School Journal, and on page 202 of the same volume. We have said nothing on the mode of teaching to read pursued in infant schools, as it is hoped that a committee will report on that subject.

As exercises in spelling lessons are necessary for acquiring a facility in reading correctly, the secularity of that labour may be obviated by making the words topics of instruction.

In teaching children to read, or improving those who are already able to do so, it is necessary, in order to avoid a violation of the Sabbath, to exercise them on portions of scripture, or lessons of a religious character. The principal points to be attained in this part of a teacher's labor, are attention to the lesson on the part of all the class, deliberate and distinct pronunciation, proper modulation of voice, and due regard to the punctuation. None of these are minor concerns, as some would suppose, for where we can succeed in making a child read *appropriately*, we have reason to believe that he reads *intelligently*. So far as the undertaking fails in the former, it fails also in the latter.

JUNIOR CLASSES.

We would recommend the use of the 1st, 2d, and 3d Reading Books, published by the American Sunday School Union, as important helps in instructing the younger classes. The business of instruction is generally more defective in these than in the higher classes, owing in a great measure, to the want of the proper text books. Teachers are often unable to fill up the appointed hours of the school, because they have no plan of selected lessons, which they may study during the week, and thus come prepared to occupy the time and attention of their scholars. The books referred to above will afford the children simple and interesting lessons to commit during the week, and give the teacher opportunities of exercising both their memory and judgment by means of the "Questions," accompany every lesson. These questions are all very simple, and may generally answered in the *words* of the lesson. It is obvious that so far as this goes, the children will have their minds exercised, and be constrained, without much labor, to understand the meaning of what they learn. But it will not be enough merely to ask the questions in these books. Every word and circumstance should be eagerly seized as subjects on which to give information and illustration in the great truths of religion.

BIBLE CLASSES.

The volumes known by the title of "Union Questions," form perhaps the best text books that have been published for the use of the more advanced classes. Every scholar in these should possess or have ready access to the volume in use at the time, for the purpose of employing it assiduously during the week, in preparing for the exercises of the Sabbath. Teachers will find considerable advantages in procuring, for themselves, copies that are interleaved with writing paper, for making notes during their preparatory study of the lesson. It is believed that a supply of these can be had at the Union and its depositories.

The best method of using these volumes is to put the questions in the order in which they occur, interspersing such inquiries and reflections as may be suggested in the course of the exercises. They may be generally put to the scholars in rotation, but circumstances will sometimes allow deviations from this rule. It may be proper to put a difficult query to a more intelligent pupil than the one in order, or to direct one suddenly to a heedless member in order to excite his attention. Sometimes interest will be excited, and different opinions elicited, by putting the interrogatories to each scholar, and again it may be thrown out to all, to be answered by any them. It is generally more necessary to encourage than repress children in the expression of their opinions; and by pursuing this course that end will be accomplished, together with the communication to their minds of profitable knowledge. All the classes that will admit of it should be engaged on the same lesson. In no other way can the proper amount of feeling and unity be kept up in the school.

EMANCIPATION.

The following letter, which was published in the New-York Commercial Advertiser, of June 9th, we ought perhaps to publish in justice to the persons concerned, here in Utica:—

To the Editor of the Emancipator.

MR. DENNISON—I observed in your last paper an account of your tour in the western part of this state, in which you mention your visit to Utica. You inform your readers that the first presbyterian church in this city was opened for you, and that you delivered an address upon the subject of abolition, which was followed by remarks from Rev. Mr. Aikin and Rev. Mr. Wetmore; and that a Mr. Tracy and Mr. Bright replied to you—Mr. Tracy to all your arguments replying, "miserable dictu," "want of time." You thus leave the impression, that Mr. Aikin seconded your views, and that Mr. Tracy and his coadjutators were so astounded with the force of your arguments as to require time to recover their breath before replying to you. You profess to relate facts. Now, I ask, is not your representation of this meeting a false one? Was not the session room of Mr. Aikin's church opened to you, for the purpose of offering arguments to show the justice and expediency of the abolition of slavery, and with an explicit understanding that you were to utter nothing prejudicial to the Colonisation Society? Did you not occupy the time from seven to half-past nine o'clock in your address, a great proportion of which was an inflammatory attack upon the Colonisation Society, and upon the motives of its Board of Managers; with the single saving clause, that Mr. Gurley is a good man, but a dupe of his more cunning associates? Did you not, when you had finished your harangue, propose to close at once with prayer, for the purpose of stopping all further discussion.

Did not Mr. Aikin then rise and declare that you had deceived him, when you obtained permission to occupy his desk, and that you acted towards him in bad faith? Did he not dissent wholly from your views, and briefly offer his testimony in the terms of the most unqualified praise of the Colonisation Society? Was it not ten o'clock before Mr. Tracy obtained the floor, after Mr. Wetmore spoke; and did he not give the lateness of the hour as the only reason why he would not answer you at length, and convict you of falsehood in several of your statements, and exhibit the fallacy of all your positions? Did he not offer to adjourn the discussion to the next evening, and then go into the refutation of your arguments at length? Was not this proposition again and again made by Mr. Aikin, Mr. Bacon and other gentlemen, and was it not declined by you, on the pretence that you must leave Utica the next day? And now, Mr. Editor, tell me; were you not induced to offer this pretence that you must go away, as an excuse for not remaining, because you were afraid that you should be unmasked, and your motives, as well as your arguments, be exposed to public view in all their deformity? Was not this the reason why you did not stay? A SPECTATOR.

Utica, June 3, 1833.

From the Vermont Chronicle.

SHOWS.

This week there has been exhibited in our village, the "caravan," or, as they term it this year, the "menagerie." Another is advertised for exhibition in August. Travelling shows of various kinds are very numerous in our country, and we have thought a paragraph respecting them might not be without use.

Wild Animals.—This exhibition we consider rational and interesting, and as the exhibitions are now conducted, we find little that is exceptionable. The animals are numerous, and embrace the most striking specimens in zoology. As exhibiting a part of the infinitely diversified works of the Creator, they are interesting to all. They are works, too, which, from their nature and local habitation, few have the opportunity of seeing except as they are publicly exhibited. Formerly we have visited exhibitions of wild animals, where we have been disgusted and pained with the cruelty, profaneness, and ferocious manners of the keepers. We are glad to know, of late, that better and politer and humaner men have the charge of these exhibitions. We think the exhibition of Dandy Jack and company might be dispensed with without loss. The natural actions and looks of the monkey tribe are sufficiently ludicrous, and they are much more interesting, than when they are constrained into attitudes, and made to perform feats, to which they are averse, and to which they cannot be constrained, but by means which can be described by no softer name than *cruel*. There is a fault in these exhibitions, where the animals are numerous, in not having a printed sign over every animal. Many go there, and are unable to distinguish between the catamount and panther, the leopard and tiger, and are unable to identify many of the more uncommon animals. The number of visitors is usually so great, that the proprietors cannot answer the questions of all, if they were disposed. The public cannot be too much on their guard in visiting menageries. With all the care keepers take, accidents not unfrequently occur, thro' the ignorance or carelessness or fool hardiness of spectators.

Wax Figures.—These exhibitions are not a laudable object of curiosity. They can hardly be called a miserable attempt at imitation, and their effect on public taste is any thing but good. We would much sooner go into a cornfield well furnished with scarecrows, and fancy one to be Don Pedro, another Bolivar, another Black Hawk, and so on. Those who visit them pay their money without equivalent, and spend their time without profit.

Jugglers, Mountebanks, and Circus Riders.—These exhibitions are all of them worthless. Mr. Potter's feats are all of them performed by the simple application of philosophical principles, and they may all be found explained in the Encyclopedias, and in that excellent book of Dr. Brewster, entitled "Natural Magic." We can conceive of a very interesting exhibition of this sort, which should be a scientific man lecturing on the subject, with Mr. Potter for a practical demonstrator. But it falls far short of gratifying curiosity, or giving instruction, to exhibit a mysterious feat without explanation.

The circus riders, and mountebanks, and strolling players, who go about the country, are generally debased characters, whose exhibitions are mingled with all that is vulgar, immoral, and degrading. Their influence on the public morals is bad, and no good citizen can conscientiously encourage them.

Musical Exhibitions.—Good musical performances, whether vocal or instrumental, we commend to all who can afford the expense. Music is a fine art, which all must desire to see cultivated. Good musical performances improve the taste of the public. They exalt the ideas of the public in respect to music, above the ideas they had before. He who has never heard the French horn but in the hands of a militia trooper, despises the instrument, because he knows not its power. He who has been acquainted with church music, only through the medium of poorer country choirs, knows nothing of the power of Handel's and Mozart's genius, and he will remain ignorant till some good performance strikes his ear.

People from the country, on visiting the cities, are plied with numberless temptations to visit shows of every description. Most of them are not worth seeing. There is more need of discrimination there than at home. But with discrimination, it is worth one's while to visit certain exhibitions, and especially those that cannot be exhibited in the country. For example, West's painting of "Christ healing the sick," in the Philadelphia hospital. A patient study of this piece will amply reward any one for his time and attention and expense. It will be found more impressive than many sermons; and with those who are little conversant with paintings, it will give some adequate idea of the power of the pencil.

ART OF PRINTING.

The Leeds Mercury, received by the last arrival, contains an admirable article on the art of printing, in which the effects of that art in the promotion of human knowledge and human liberty are properly noticed. In the course of the article it is observed:—

"It would be very curious and interesting to form a computation of the increased power given to us by typography for the circulation of knowledge. But it is impossible to do this with accuracy. However, I may give a single instance, perhaps the most favorable, to show how immensely the power is multiplied. I take this instance from the newspaper press of England, which now performs with ease, what even since the invention of printing, would have been thought extravagant impossibilities. The London daily paper which contains the greatest quantity of matter, and has the largest circulation, is the Times. To write out the contents of one of its numbers with a pen, would occupy an amanuensis six days. The extent of its circulation is (I believe) between eleven and twelve thousand copies. To write, therefore, in one day, all the copies of that journal published daily, would employ about 70,000 amanuenses. But this is a very defective view of the case; we have yet made no allowance for the great power of compression, and the vast utility of that power, which the art of printing affords. The paper requisite for an amanuensis to write out in an ordinary hand, the contents of that newspaper, would cost twelve times as much as the paper used in printing it; the great bulk of this paper would make it very inconvenient to read, and almost impossible to circulate the journal. The importance of compression, then, is obvious, and if, for the sake of it, the amanuensis should be obliged to compress his writing into the same space as the print, supposing this possible, it would require at least four times as long to perform his task. To write out in this way, the Times

…therefore, occupy 280,000 …he press which works off this …is moved by steam, and completes …pression in about six hours. If it were necessary, the same press might be kept in motion the whole twenty four hours, in which time it would do the work of 1,120,000 a-manuenses! Yet all the manual operations which produce this result are performed by about fifty men."

After discussing at some length and with great ability, the benefits conferred upon the human kind by the art of printing, the writer concludes his essay in this language:—

"I cannot conclude, without remarking that the history of the art of printing affords one of the strongest possible illustrations of the folly of those who oppose mechanical improvement or intellectual cultivation; who think that man is in danger of earning his bread with too little labor, or becoming too wise; who would impiously reject the aid of science, and the gifts of heaven; who dare to limit knowledge to the classes which at present enjoy it, and in them to raise a barrier against its further advance; who would set the possible and partial inconvenience of one generation and one class of men against the vast and ever expanding benefit of countless ages."

INTELLIGENCE.

From the Missionary Herald.

CEYLON.

July 7, 1832.—Ladd's uncle, a native from East-Araly, visited me to-day, and gave me some amusing accounts of the discussions held by persons of his standing in different parts of the districts. It appears that there is increased conviction among them, that our systems are correct, but a very great unwillingness to make any such admissions before the people. Much ingenuity is manifested by them to turn the attention of the people from the absurdities contained in the Pouranas, and keep them in the dark.

Aroomogam, formerly the overseer of the workmen at this station, has, notwitstanding his violent prejudice against every thing novel, received additional light and conviction respecting the truth of our science and religion. He informs me that he has it in contemplation to bring his wife and family to the church.—Should he do this, it would doubtless be in the hope of some worldly gain, while at the same time it would be a pleasing indication of the advance of public opinion in favor of our establishments.

July 12.—Dashiel informs me that he found a conference of brahmins yesterday at Vesuvenather's, conversing on the subject brought to view at our late examination. Vesuvenather, it appears, is rather moderate and candid in his remarks. He admits that our proofs, &c. are decisive against their notions of the form and dimensions of the earth as it exists *at the present time*, but insists that the statements of the Pouranas relate to a previous creation; thinks that these subjects cannot be known but by a revelation from God; and that God has not yet revealed them, neither to the Hindoos nor to the Europeans. Sinneyer, another brahmin present, observed, that though God himself should declare that there are incorrect statements in the Kunda Pourana, he would not admit it. He gave full vent to his feelings, and liberty to his tongue, in abusing Dashiel for the part he had acted in connection with the missionaries. "For the sake of nourishing your belly, which is put a span in extent, you will endeavor to overthrow every thing sacred," &c. &c. Many people, it would seem, are in trouble on these subjects, and get no satisfaction from inquiring of their leaders.

13.—At our weekly season for preaching in the mission chapel, a new tract recently received from Madras was read as a substitute for a sermon. The subject of the tract was the institution and design of the Sabbath; it was listened to with unusual interest. There are many and serious obstacles to the introduction of a right observance of this holy day; one of the most formidable is the pernicious example of the nominal Christians. This evil, however, is not so sensibly felt in the country as in the town.

Received a formal request from Vesuvenather, that I would send him steadily a person competent to teach him the use of our trigonometrical tables. I proposed as a more eligible course, that he should send two of his pupils to the seminary, to be instructed in the use of the tables and other kindred branches.

16.—Had a long conversation with Worcester, on the subject of his present state of mind, and future prospects in life. After an absence of six months, in consequencc of a very malignant fever by which he was for a long time suspended over the grave, Worcester returned to the seminary at the commencement of the present term. During his illness he was carried twice to the idol's temple, where expensive ceremonies were performed by his parents and brothers, with reference to his restoration to health. Many ceremonies were also performed by brahmins at his father's house. Whether these things were done with Worcester's consent or approbation, or not, it is difficult to determine. He affirms that he was wholly passive in these matters, and had no power of resistance. During his sickness he was at times greatly alarmed on account of his dangerous state, and wished the missionaries to pray for him; but we saw no satisfactory evidence that in his troubles he fled to the Saviour, by repentance and faith, for succor and refuge. His mind and body are still weak. He wept aloud while giving me some particulars of his sickness, and observed, "None but God and my mother can ever know the extent of my sufferings." It appears now to be his wish to be permanently connected with the mission, and as far as possible to answer the object which his benefactors have ever had in view in all that they have done for him.—*Mr. Poor at Batticota.*

ILLUSTRATIONS OF THE NATURE OF HEATHENISM.

In the account I gave of the destruction of the buildings at this station, I mentioned that the heathen around greatly rejoiced at the event, considering it as a forerunner to the complete triumph of heathenism over christianity in this place. Some of my nearest neighbors, very zealous heathen, are so far from manifesting any sorrow, or adopting the language of condolence in their intercourse with me, that they refer to my losses or sufferings with an air of triumph. The least degree of illness in my family is frequently alluded to by them as an evidence that the curse of God rests upon me. The following is an instance. A few days since I had a severe indisposition for some hours, which confined me to my couch. Early the next morning I rode out for my health towards Oodooville. Soon after I returned, I was informed that a report had gone abroad, that on the day preceding, I was possessed by a devil, and finding that I could no longer live in Manepy, had fled to Oodooville, as I was obliged to do after the fire.

A knowledge of these facts will give interest to the following circumstance, which occurred at a recent festival at Ganesa's (Gunputte's) temple. While the multitude of worshippers, assembled at the temple, were engaged in boiling their rice for an offering, one of them who went for water fell into the well. As soon as the circumstance was made known to the crowd, they rushed to the well, and among them the pandarum (priest) of the temple, who, as soon as he had gratified his curiosity, returned to the temple. Not an individual among them manifested the least concern for the unfortunate man, sunk in the water.—They looked into the well, and talked about the man in such imminent danger, with the most perfect indifference. Not an individual seemed to think assistance could or ought to be rendered, till one of the head men came to the spot; he exerted all his influence to induce some one to dive into the water, (which any person accustomed to swimming might have done with perfect safety); but his efforts were in vain. He then sent for the priest, who is known to be an expert swimmer. At the command of the head man he came, but excused himself from the act of mercy required of him, by saying that he could not absent himself so long from the duties of the temple without sustaining a loss. Just at this moment came to the place a young man, unknown to the crowd, who, as soon as he learned that a fellow being was drowning, threw aside his garment and leaped into the well. After repeatedly diving, he found the body and raised it to the surface of the water, from which it was taken by the bystanders. As soon as the noise and confusion occasioned by taking out the lifeless body had subsided, a loud whisper passed along the crowd, "Who is that young man? Who is that good man?" They were not a little surprised, and some of the enemies of christianity confounded, when they were told that this good *Samaritan* was *Azel Backus*, a *Christian!* This event has done not a little towards stopping the mouths and weakening the strength of those who were arrayed against Christians, and the cause in which they are engaged; and is to all, who have any knowledge of scripture, a striking comment on the words of inspiration, "Overcome evil with good."—*Mr. Woodward.*

MASSACHUSETTS.

Report of the Delegates to the General Assembly of the Presbyterian Church.

The number of District Associations forming the General Association of Massachusetts, is 22; churches, about 300; communicants, about 40,000; churches supplied with settled pastors, 260; vacant 40.

Revivals of religion have been much fewer, within the last, than in the preceding year; a result extensively and not unreasonably expected; as, to a great extent, the employment of the means which the Holy Spirit so signally blessed, was adapted to arrest and impress the mind by the known and transient power of novelty; as in general, they who resist the first assaults of God's word and Spirit in the period of a revival, acquire additional power and motives of resistance to similar future assaults; and as commonly, the trophies of divine grace, in the first period of a revival, diminish the number of those, who, from education, habits, and other causes, give the most hope of receiving salutary religious impressions.

It is, however, gratifying to state, that the past year has given evidence that the revivals of the year preceding were the work of God; in the general and exemplary stability of the converts, in the growth of christian character, in the vigor of christian enterprise, in the united and successful strength of christian exertion, and in the unprecedented amount of benefactions to the leading objects of christian charity.

Our Sabbath schools are in general, flourishing, and extensively rising to a higher elevation in christian knowledge.

The cause of temperance, during the past year, has employed additional means of effecting its object, with increased success. Public opinion is more entensively enlightened and settled respecting the character and operation of intemperance, and public action more decidedly directed against that enormous and baneful vice. There is just occasion for gratitude to God, that so much is already done, that the prospect for the current year is yet more animating, and especially that the conquests already won, instead of inducing security and repose, have stregthened the determination to *persevere*, till the traffic in ardent spirits shall be every where disreputable, and the use of ardent spirits, so pernicious to every true interest of man, shall be every where opprobrious within our commonwealth.

We are happy to state, that within the county of Plymouth, where our pilgrim fathers first reared the banner of Christ in New-England, no license has been granted to vend ardent spirits within the year; and probably their example, concurrent with that of some other towns in different parts of the commonwealth, will soon be extensively followed.

The theological seminary at Andover continues to enjoy the smiles of the great Head of the Church, in its flourishing condition, and in the general affection and confidence of our churches.

During the year past, there has been some exciting inquiry on various kindred theological topics, but in general so conducted, as to preserve the unity of the spirit in the bond of peace. Never has there been a time, when, within our limits, there has been so much enlightened and sanctified intellect earnestly directed to the investigation of divine truth, and to discern the objects and means of its practical, useful, and efficient application.

On the whole, while we see much to lament, and have much cause for humility and contrition, we should be unmindful of pressing obligation, did we not gratefully acknowledge the kind dealings of God with our churches during the past year, and make his gracious blessings the occasion of future hope and effort, and of fervent intercession for the abiding presence of his Holy Spirit.

GEO. ALLEN,
L. WITHINGTON.

Scotch Church.—The General Assembly of the church of Scotland has adopted the annexed resolutions, touching the anti-scriptural system of national instruction maintained in Ireland. They breathe the manly and pious spirit of John Knox:—

"1st. *Resolved*, That the General Assembly, being convinced that the only sure foundation of sound morality and useful knowledge is to be found in the revealed word of God, are of opinion that no countenance from the government of the realm ought to be bestowed on any system of national education of which instruction in the holy scriptures does not form an essential part.

"2d. That they have observed with much regret and disappointment, that a system of national education is still maintained in Ireland, in which no adequate provision is made for the daily reading of the entire word of God, in the authorised version, without note or comment.

"3d. That they therefore feel it incumbent upon them, as representing a branch of the protestant church, to petition parliament against any further countenance being given to such system."

The resolutions were carried by a vote of 157 to 58.

The Pope of Rome.—N. P. Willis, in a letter to the editors of the New-York Mirror, thus describes a scene at Rome:—

"To-day we have again seen the Pope. It was a festa, and the church of San Carlos was the scene of the ceremonies. His holiness came in the stage coach with six long-tailed black horses, and all his cardinals in their red and gold carriages in his train. The guady procession swept up to the steps, and the father of the church was taken upon the shoulders of his bearers in a chair of gold and crimson, and solemnly borne up the aisle, and deposited within the railing of the altar, where homage was done him by the cardinals as before, and the half supernatural music of his choir awaited his motions. The church was half filled with soldiers, armed to the teeth, and drawn up on either side, and his body-guard of Roman nobles stood even within the railing of the altar, capped and motionless, conveying as every thing else does, the irresistible impression that it was the worship of the Pope, not of God.

"Gregory the sixteenth is a small old man, with a large heavy nose, eyes buried in sluggish wrinkles, and a flushed apoplectic complection. He sits or is borne about, with his eyes shut, looking quite asleep; even his very limbs hanging lifelessly. The gorgeous and heavy papal costume only render him more insignificant. And when he is borne about, buried in his deep chair, or lost in the corner of his huge black and gold pagoda of a carriage, it is difficult to look at him without a smile."

Distressing Intelligence from Lexington, Ky.

We give below (says the Episcopal Recorder) an extract of a letter from Bishop Smith, of June 24th, the matter of which our readers will see to be not only distressing to him, but also to the church. Mrs. S. was a Christian of a most humble and holy character. Her life has been an honor to the Lord, and a sure preparation for the glory she is now receiving. May the gracious Lord support our beloved friend in his bereavement, and make it a fountain of good to his soul!—

"Little, little did I think, when I wrote you last week, through what a deep the Lord was preparing to carry me, and, I trust, effectually upborne by the strength of his promises. She who has been the sharer of my sufferings and prayers for more than twenty years, has been taken away by cholera, and the light of my dwelling is put out! But oh! we were both enabled, almost in a moment, to find a place at the foot of the cross, so very low, that we both felt, and I still feel, not only safe but satisfied, nay, more than satisfied, even grateful, that *she*, the gentle and tender-hearted, and the long suffering and sorrowful, is garnered up in heaven. My body and human sympathies are crushed—crushed indeed; but my mind is at peace. "Thanks be to God for his unspeakable gift." She died in perfect peace, after thirteen hours sickness, at eleven o'clock on Saturday last, (June 22.)

"I am almost obliged to write these sad letters myself. Dr. Cooke has hurt himself by a fall, and cannot write. Three of our precious little band of theological students died last week. Two are now sick, but recovering, we hope. Let Mr. Stavely know, that dear, dear William Douglas, my son! my son! was one who died a few hours after my dear one. His disease was arrested for ten days, but his constitution was entirely broken by it, and he died at last in peace. He was taken to the grave with my dear one, and the same service was pronounced over mother and son.

"Oh, how dark it is! But we only want a little more faith, to raise us quite above the clouds, and all is perfectly light. What we know not now, we shall know hereafter. Pray for your disconsolate brother,

"B. B. SMITH."

Slavery.—Col. Lumpkin, of Georgia, at a late meeting in Boston, made the following remarks on a question which is becoming every day more important, and will ere long have to be decided. Col. L.'s sentiments will be echoed by thousands both at the south and the north —

"Col. Lumpkin, who spoke with much enthusiasm, stated, that his clerical friends whom he had accidentally met in this city, had solicited him to address the meeting. He did so, knowing the responsibility he and his friends assumed in making the appeal. There were strong feelings at the south against the north, and he and others had striven to disabuse the public mind. The Union had been in danger, and this meeting formed a strange contrast to the notes of defiance which had recently been sounded in his own state, and the state of South-Carolina. He spoke of slavery with much feeling and philanthropy, and remarked, that strange as it might seem for him, coming from a slave state, he would call upon his Maker to witness, that the most violent abolitionist at the north, could not more seriously desire the dissolution of the ties between the master and slave than himself. Several circumstances were now concurring to hasten that result; a change had taken place even within a year, in the sentiments of the planters; he truly believed that the interest of the owners and the slaves were alike identified in emancipation, and the time was rapidly coming on, when the principle would be abandoned, and the only difference of opinion would be—How can the thing be done in the best manner? He pointed to a card of the Sabbath school hanging on the wall, inscribed with the precept of the Saviour—"Love one another," and said that this commandment, which was called in the bible a new commandment, he hoped would be strictly observed, by the brethren of the north and south, and that the meeting would forge a new link, to be added to the chain which encircles our common country."

Emancipation.—The agent of the Maryland Colonisation Society, in a late tour through that state, in getting an expedition ready for Liberia, found emancipation quite the rage. He says:—

"It will no doubt be gratifying to the friends of colonisation *generally* to learn, that, in this expedition there are thirty-five *emancipated slaves*, whose recent owners expressed to me a high degree of satisfaction in giving them their liberty under circumstances so entirely favorable to their future prosperity.

"The first instance of this voluntary surrender, occurred at Snow-Hill, Worcester county. After having delivered an address to the coloured people, in the presence of a large company of whites, I was met at the altar of the church by many of the former, who came forward to receive a small pamphlet, called "News from Africa," published by order of the Maryland State Managers, for gratuitous distribution among the free blacks. A comely, well-dressed, thoughtful, and *intelligent* looking man asked me for a book. While in the act of handing him one, I asked him if he was free. His reply was, No, sir. His master, Mr. John Sturges, Jr. (then unknown to me) was standing by, and immediately said, "Shadrach, *you are free from this night.*" *Wonder*, mingled with an *apparent* degree of *doubt*, held Shadrach in *momentary suspense*. His master observing it, said, "Shadrach, I say *again you are from this moment as free as I am.*" It was an affecting scene, and one that I never will forget. Shadrach is now on his passage to Liberia."

Ordination of a Missionary.—Rev. George H. Apthorp was set apart to the work of the ministry as a missionary to the heathen, last Sabbath evening, by East-Hanover Presbytery. The Presbytery, which was in session at Portsmouth in the morning, adjourned to the church in Norfolk, where the interesting services of the occasion were held. Rev. S. K. Pollock presided and gave the charge to the Evangelist: Sermon by Rev. William J. Armstrong. Mr. and Mrs. Apthorp left Norfolk on Monday for Boston, from which place they have embarked to join the mission in Ceylon. Mrs. Apthorp and Mrs. Lowrie, (wife of Rev. J. C. Lowrie, whose embarkation was noticed in our last), are the first native Virginians, it is believed, who have given themselves to the work of Christ among the heathen.—*Southern Religious Telegraph.*

REVIVALS.

Bedford Co. Tenn.—Letter to the editor of the Cincinnati Journal, dated Farmington, Bedford county, Tenn. May 23, 1833:—

DEAR BROTHER EASTMAN—According to promise, I attempt a short detail of occurrences at our meeting, in near prospect when you left. Much interest had been excited, and many prayers offered up to God in its behalf. We were not disappointed. God has graciously visited us. We had little human help, and the blessing of God, which maketh rich indeed, was imparted to many. The hearts of many Christians were revived, and a spirit of supplication granted. It was evident among us, that God never said to the seed of Jacob, "Seek ye me in vain." We were on the ground by day and by night, from Friday until Tuesday. Fifty or more were made to feel deep solicitude in view of their unnatural and wicked rebellion against God; and during the meeting, thirty-two professed to give their hearts unreservedly to the Lord. A number of these were heads of young families, of from one to four immortal souls committed to their charge. The result of God's gracious visitation among us since November last, is the professed subjection of better than 130 souls. Among this number, not more than three or four were over thirty years of age; principally from ten to twenty-five. This work has almost invariably followed the range of our temperance society and Sabbath schools. We are happy to say, that, without making total abstinence a term of communion, our whole church is enrolled on the temperance list.

The anniversaries of our bible, education, and temperance societies were celebrated during the meeting. For the wider circulation of the bible, $100 were obtained. For the education of poor, pious young men for the ministry of the gospel, about $45, and without any very special effort, twenty-eight members were added to our temperance list, making, after the removal of perhaps fifty, near five hundred members. We have also an association of fifty-eight people of colour, who go the whole length in abstinence. The influence of different benevolent institutions has, no doubt, been combined among us, as we have aimed to turn our hand, in some degree, to each. The disposition to do this, and the success attending, are from the Lord. We would say continually, "Not unto us, O, Lord, not unto us, but unto thy name give the glory."

One year since, among us, scarcely a youth at our sacramental meeting declared himself to be on the Lord's side. Now we have a few under one hundred.

THOMAS J. HALL.

Maryville, Tenn.—Language cannot adequately describe the interesting scenes we have witnessed at Maryville the last week. Religious meetings have been held at the seminary on every day in the week, generally three times each day. On Sabbath the 16th inst. fifteen persons made a profession of religion, when the meeting adjourned to meet at the seminary on Monday evening. On Monday morning, however, the anxious, the new converts, and Christians generally throughout town, collected, without any preconcert, at the seminary; and our school was converted into a prayer meeting. The Spirit of God was there. Sinners were agonising to enter the kingdom; and Christians were engaged in solemn, importunate prayer. As our meetings continued from day to day, they increased in interest. One after another submitted to God. Aside from the more public meetings, a female prayer meeting was held daily, and another more or less frequently, by young men. While we were yet praying, God answered. Some of the most hardened of our youth have come over on the Lord's side. Indeed, an unusual number of the converts are young men. Some of them, we believe, are yet to be the heralds of God's mercy to a guilty world. On last Sabbath thirty more were added to the church; making in all *ninety-five* persons who have joined New-Providence church on examination since the commencement of this revival.

Many more are rejoicing in hope who have not yet made a public profession, and on Sabbath evening about seventy remained on the anxious seats. Meetings are still continued daily, with increasing interest.

We cannot omit to mention, that a considerable number of the new converts were members of the Sabbath schools; some of them quite young. Yet the youngest of them was able to give a more rational and satisfactory account of what God had done for his soul, than many a converted adult, who never enjoyed the advantages of Sabbath schools.—*Intelligencer.*

Important to Postmasters.—Every postmaster ought to know that if a newspaper directed to his office is not taken out, and he delays beyond a reasonable time to send information to the publisher, he is himself liable for the paper.

WESTERN RECORDER.

UTICA: JULY 23, 1833.

Extract from the Minutes of Oneida Presbytery.—The following report and resolutions were adopted unanimously, at the meeting of Presbytery at New-Hartford, June 26th, 1833. Although referring chiefly to other persons, yet as a member of this Presbytery is alluded to, and he was at the time absent from the county, the publication was delayed until his return. They are now published by order of Presbytery, at its meeting on the 18th inst:—

The Committee appointed to inquire into the origin and nature of certain publications, report—

That they have attended to their duty, and regret to say, that they find them of such a character as to claim some attention from this body. The publications referred to are found in the Journal & Telegraph, published in Albany, March 9th, and June 1st, 1833. The former is editorial; the latter is a communication signed by Henry Davis, a member of this Presbytery. The article that appears under "editorial responsibility," contains the following declaration:—"In the county of Oneida there has prevailed, and for ought we know, still prevails, to some extent, the practice of *whipping children, to induce them to submit to God.*" In the letter of Dr. Davis, he admits, that by a conversation with a gentleman in Albany, he was "undoubtedly" instrumental in the publication of the article of the 9th of March. At the same time he remarks, "But I wish it to be understood, that I made no such charge upon the "churches" of Oneida, as whipping children, to induce them to promise to give their hearts to God." Unfortunately, however, in the very next sentence, he distinctly conveys the impression to the mind of every reader, that the practice is common; for he adds—"However deplorable may be the condition of *most* of them (the churches) in many respects, or however far individuals may have gone in adopting the *new measures*, I trust there is no church among us, the *majority* of whose members would not decidedly disapprove of such a *new measure*." By thus repeatedly calling it a "measure," and a "new measure," as though it were a part of a system in Oneida county to promote religion, and above all, by insinuating that it is approved and practiced by large *minorities* in our churches, his remarks cannot fail—and especially coming as they do from a gentleman of his standing in community—to make a most unfavorable impression upon the public mind, in relation to ministers and churches in this region.

Your Committee have taken some pains to investigate the origin of these insinuations and charges in the Journal & Telegraph, and they find that the "practice which prevails of whipping children, to induce them to submit to God," is reduced to one, and but one solitary instance, which occurred, not in public, but in a private chamber; and the good mother who did it was immediately convinced of her error, and sorry she had done it. And was this such an unpardonable offence, as to call for the ludicrous and grave strictures of a venerable member of this body, and of a religious journal? Must the misguided zeal of one or two kind mothers be placed to the account of all the ministers and churches in Oneida county? Must we hear the reproach sent far and wide, through the length and breadth of the land? Were it not for the injury done to religion by this wanton attack upon western churches, and upon ministerial character, influence and usefulness, your Committee would think it beneath the dignity of this Presbytery to give it a passing notice. But as there seems to be a strange disposition, by some individuals and editors, to conjure up false accusations against the ministers and churches of Oneida county; as there is an evident recklessness of truth and justice, and a strong tendency to gossip and write, to the no small annoyance of the peace and happiness of the church; your Committee are of the opinion, that some expression of sentiment is demanded in the present case from Presbytery. They therefore recommend the adoption of the following resolutions:—

Resolved, That the Presbytery view with regret the insinuations in the communication of Dr. Davis, published in the Journal & Telegraph, of June the 1st; inasmuch as they are calculated to make a false impression on the public mind, injurious to religion, and derogatory to the ministers and churches in Oneida county.

Resolved, That in the opinion of this Presbytery, the assertion of the Journal & Telegraph, of March the 9th, that "in the county of Oneida there has prevailed, and for ought we know, still prevails, to some extent, the practice of whipping children, to induce them to submit to God," is false and slanderous.

Resolved, That this Presbytery deem it their duty to say, that having at a full meeting inquired of every member of Presbytery respecting this subject, we have not been able to ascertain that any member of this body practices or approves of "whipping children, to induce them to submit to God," in any such sense as all must understand from the articles published in the Journal & Telegraph.

Inquiry was also made of each member, whether they had ever known another instance of the practice than the one specified in the above report; and the inquiry was answered by each member in the negative.

By order of Presbytery,
O. P. HOYT, *Stated Clerk.*

REV. O. P. HOYT,
Editor of the Western Recorder.

SIR—I have just returned home, after an absence of several weeks. In your paper of the 2d inst. I perceive that you have given an account of some of the proceedings of the Oneida Presbytery, at a meeting holden during my absence. From this account the following is an extract, viz:—

"*Whipping Children, &c. &c.*—This subject was taken up. In a full meeting of about fifty members, the enquiry was made of each minister and elder, as to their pastoral knowledge and belief as to the prevalence of this practice in Oneida county. *Every individual explicitly disclaimed holding any such sentiments as those imputed by the Journal & Telegraph; and only* THE *one single case could be ascertained to have ever occurred in the county;* and in that case, the mother who did it repented of and confessed the fault, and wept over it, within twenty-four hours. And yet the "Journal & Telegraph" has published it to the world as a "prevailing practice!!!" It has prevailed to the extent of——ONE. What will, &c?"

The above account is not *official*, as coming from the Presbytery; but as editor of the Recorder, you are to be held responsible for the correctness of it.

Now, in relation to what you here state as proceedings of the Presbytery, I feel myself constrained by a sense of duty (as upleasant as it is) to propose to you a few interrogatories.

1. Were those proceedings in consequence of a letter with my signature, which appeared in the Journal & Telegraph, bearing date, Clinton, 25th May, 1833?

2. Was Brother Crane at the meeting? If so, when he *disclaimed holding any such sentiments as those imputed by the Journal & Telegraph*, did he also say that he had recently *changed* his sentiments respecting the practice of whipping children, to induce them to promise to give their hearts to God? No man is to be blamed for changing his sentiments, when he sees reasons for it.

3. You say that "*only* THE *one single case could be ascertained to have ever occurred in the county*," viz. of whipping chidren, &c. THE *one single case*, no doubt, is that of the mother who whipped her daughter in Clinton, in accordance with the advice of *the lady from abroad*. Now, if my statement is worthy of belief, is there not just as much evidence, so far as that statement is concerned, that that lady herself had whipped her children, and that she had whipped one of them *three times?*

4. Was the object of the Presbytery, in what you have published as their proceedings, to impress the public with the belief, that I have stated in the letter alluded to what is not true?

5. Was such *your* object in publishing these proceedings?

I have a right to expect of you, as a gentleman and as a Christian, to give this communication an *immediate* insertion in the Recorder, with your explicit and *unequivocal* answers to the above interrogatories. H. DAVIS.

Clinton, 18th July, 1833.

REMARKS.—One word as to our being "responsible for the correctness" of the foregoing article. For its *historical* verity we are certainly answerable; but no farther. Of course we are not accountable for the truth of what was said, or the propriety of what was done, any more than he who records that Avery was acquitted, is responsible for the truth of the witnesses and the righteousness of the verdict. We make these remarks, because we are utterly averse to assuming or admitting that we are personally or editorially *bound* to show any thing more than that the facts by us stated did actually transpire in Presbytery; which no one denies. Here ends our responsibility. Still, as an act of personal friendship to Dr. Davis, we will, as far as we can, answer his questions.

1*st Question.*—We suppose Dr. Davis' letter was *in part* the cause of those proceedings.

2*d Question.*—He was. He did not say any change had occurred.

3*d Question.*—Dr. Davis' statement we consider worthy of all acceptation. We have never heard his statement in this case questioned. But what does he state? Not that *he knew* that the circumstance in question had occurred. He had heard so through more or less intermediate witnesses. Now, had some other member of this Presbytery heard through some other "lady, whose testimony is worthy of all confidence," that the original witness denied that any such fact had taken place, it will be seen that the testimony is even balanced. And yet no one would doubt that both these members of Presbytery, who had heard different reports, were men of unquestionable veracity. However, as we said before, we do not feel responsible for the truth or the reasons of what others said. We can only answer for ourselves. We did not distrust the veracity of Dr. D's statements, viz. that he had heard from a "pious lady, &c." But we considered that testimony neutralised by other testimony; and do fully believe that no other case of the kind has occurred.

4*th Question.*—We must be omniscient to answer this question. The motives of other men we confess our incompetency to scan. We heard no such thing intimated. We presume it was not. We had no such object. No such object was avowed. We never thought of the thing, until we heard it from Dr. Davis' own lips.

5*th Question.*—By no means.

Explanation.—Br. Crane wishes us to say, that he has felt no disposition to question the correctness of Dr. Davis' statement in relation to the remarks which he made at the Dr.'s house, and which he inserted in his letter of May 25th, in the Journal & Telegraph. And farther, that at the time of making these remarks, he knew nothing of the merits or demerits of "the fact" (or any other of a similar kind) stated in the letter immediately under which his remarks are placed, and which, *apparently*, they are designed to sanction. His remarks, standing in this connection, and the use which some editors have made of them, he believes have given the public an entirely wrong view of his setiments on the subject; and it is this *imputed* belief which he "disclaims," as utterly at variance with his real sentiments.

Should any one have the least wish to know his sentiments on this subject, he would refer them to Prov. xxii, 15, and xxiii, 13, 14, with Matthew Henry's comments on these texts.

Georgia out-done.—When the legislature of Georgia commenced her system of oppression against the Cherokees, the voice of remonstrance rang through the land; and none were more loud and bold than the good people of Connecticut. But the legislature of this same state of steady habits have now turned upon the free blacks within their own "chartered limits," with a ferocity which makes the Georgia statesmen by their side look like honest men. Georgia and Connecticut! making war upon their own free inhabitants; with this difference, however, the oppressions of the former were directed against an independent tribe; of the latter against her own citizens!

It should be recollected that the law under which the following outrage was *legally* perpetrated, was passed at the last session of the Connecticut legislature.

We copy the narration from the Boston Daily Advocate:—

Connecticut Barbarism.—We have been permitted to read a letter from that young and devoted female martyr to philanthropy, Miss Prudence Crandall, who is actually confined in jail in the town of Brooklyn, Conn. for teaching coloured misses to read and write! It is directed to one of her friends in Providence, and breathes an unaffected and elevated spirit of piety and perseverance, in what she believes to be her duty, that goes directly to the heart of every *man*, who has a heart to appeal to. There must be a vein of exceedingly coarse clay, up there in Connecticut, out of which the Canterbury folks are manufactured. It would be worth while for a craniologist to go there on purpose to study their *bumps*, if he could take proper precaution against the creatures' biting him. There must be a splendid expansion of the organ of *benevolence!*

The letter from Miss Crandall is dated "*Brooklyn Jail, close confinement, June 28th,* 1833;" and this is true of an interesting and highly cultivated young lady, twenty-eight years of age, who is guilty of the *crime* of abandoning a profitable school for white girls, in order to teach, at no profit to herself, and in the midst of persecution, coloured females.—Miss Crandall makes no appeals to the public sensibility, and does not parade her sufferings. She simply relates, that she was arrested on the 27th, with her sister, by Mr. Cady, the sheriff of the county, and examined before Justice Rufus Adams. Miss Crandall was found *guilty* of teaching blacks to read, and was thereupon bound over, in the sum of $150, to appear at the superior court holden at Brooklyn, on the second Tuesday of August next.

Her younger sister was also found guilty of aiding and abetting in this horrible conspiracy against the people of Canterbury; but the learned justice, when about to commit her, found that she was of too tender an age, and must appear by her guardian. Previous to the decision, the *father* of the younger Miss Crandall had been appointed her guardian, for the *benevolent* purpose of sending his own child to jail; but, of course, indignantly refused the office. The court then generously gave her the *privilege* of choosing her own guardian to send her to jail. This she declined doing.—The court finally nominated a Mr. Lester for her guardian, and he also declined being made the instrument of imprisoning a young girl.

At last, a Dr. Harris was appointed by the court, and accepted the office. The first act of *kindness* and protection to his ward, was to send to the grand jury to have her committed to jail. The father of Miss Crandall thanked him, on the spot, for this kind attention to the interests of his ward; but either shame or legal obstacles prevented further proceedings, and the young girl was discharged. The elder Miss Crandall was sent to the county jail, and put into the cell which had been occupied by Watkins, the murderer. At the close of her letter she says, "If all the prisoners are as happy as I am, I can assure you they do not bear much mental suffering."

The friends of Miss Crandall were prepared to give the bond necessary for her release. They had merely stood by to see how far the Canterbury fanaticism would go, in thrusting a young woman into prison. That having been done, they will probably take measures to have this question tried by a higher code than the blue laws of Connecticut.

Murder, Devastation, and Death.——Every fourth of July, we verily believe, inflicts on our nation more weighty evils than even our fathers felt from the hand of British oppression. What was the amount of that burden? Why a trifling tax on tea and paper, &c. amounting to not the fiftieth part of what we now pay for powder every year, to "blow up" our fellow-citizens and our liberties with. It is high time that some voice should be heard, having authority and power, lifted in loud denunciation against the gunpowder and grog-shop excesses of that day.

The other morning, in looking over a few of our exchange papers, we were shocked at the list of disasters—independence day disasters, which fell under our notice. Probably they do not constitute more than a mere fraction of the glorious evils of the day; to say nothing of the illustrious riots, quarrels, and drunkenness. Glorious liberty, indeed! liberty to get drunk and kill each other.

What a beautiful illustration of the "unalienable rights of man," among which are "life, liberty, and the pursuit of happiness," the following specimens afford. And remember, reader, that all over the land, hundreds, at least, of similar scenes are transpiring:—

Dreadful Casualty.—As several men were discharging cannon at sunrise, fourth of July morning, on our common, Mr. James Chase, a very stout laboring man, received such injury that his life is put in jeopardy. He was charging a gun, and in the act of ramming down the cartridge, when the charge took fire and threw him ten or fifteen feet, dreadfully lacerating and fracturing his right hand and arm; lodging several pieces of the shattered ramrod in his right breast, making a deep incision in his throat, and filling his face and eyes with powder and small splinters. It is feared that one or both of his eyes is ruined. The arm was soon amputated and the wounds dressed.—*Salem Gazette.*

Fatal Accident.—A young man, named Geo. Hill, lost his life by the bursting of a swivel, on the morning of the 4th inst. at White and Boyden's factory in this town. It appears that the swivel was newly cast, and had never been discharged before that morning; but previous to the accident it was fired with shavings, to avoid the danger. After several trials in this way, young Hill ventured to touch it off, when it burst and tore away the lower part of his face in a most shocking manner. He lingered in a state of insensibility a few hours, during which he received the best surgical aid, but without avail.—*Worcester Spy.*

Another Accident.—Two men were very severely wounded in Squam, 4th inst. while firing a salute with a gun made of rock. One of them had his face literally torn in pieces, his tongue completely filled with powder, and his neck very much burnt, owing to his handkerchief taking fire. This man's hat, when picked up, was turned inside out.—*Gloucester Telegraph.*

Murder.—In Philadelphia, on the 4th of July, as a young gentleman by the name of R. B. Cox, a medical student from Mississippi, was standing before the Arch-street theatre, he was passed by a company of men, who were all warmed with spirits. As they passed Mr. Cox, they made a remark about entering the theatre. He ventured some inoffensive reply; when one of the gang walked up and struck him a severe blow on the left temple. He fell upon the pavement, from which, after a moment's insensibility, he was raised and conducted to his home. Shortly after his arrival, he swooned away, and continued languid and senseless until about 4 o'clock the next morning, when he expired.

In New-York, we learn that several boys were seriously injured by the explosion of powder, bursting of fire arms, the careless handling of crackers, &c. One lad, about 14 years old, was so much maimed in his hand, by the explosion of a musket, that it became necessary to amputate his arm. A boy about 14 years old was drowned while bathing at Brooklyn. And so on, longer than you would have patience to read.

How many got drunk; how much fighting, swearing, blaspheming, &c. &c. the papers do not tell us. Perhaps it is well they do not.—We should be ashamed of our citizenship, if the whole tale were told.

Now, in the name of liberty abused, of virtue outraged, and of our country bleeding, we ask, how long shall we thus continue to offer human sacrifices so freely on the altars of gunpowder and rum.

The Whipping Heresy.—Under this head, the Western Recorder makes among others the following remarks. Their pungency, as it relates to ourselves as "old measure men," is neutralised at once by the declaration, that we give the hand to every man who disavows the enormity, in token of unity, so far as the item is concerned. The *measures*, not the *men*, are our target. And moreover we pray that the editor of the Recorder will continue his list of all such *old measures*, and manfully denounce them till they are exterminated. It is no part of *our* policy to *hide* or *defend* them. What we ask is "truth, the whole truth, and nothing but the truth."—*The Presbyterian.*

We fully believe it. We have admired the ingenuousness of the Presbyterian; and altho' we think the editor inclines to the side of undue suspicion, we have no doubt it is to be ascribed to the injurious reports which some of our nearer neighbors have been industrious to propagate. We think when there is no other "tattler" than the Presbyterian, "*the strife ceaseth.*"

"*Misrepresentation.*—We have been intending, for several weeks past, to administer a word of reproof to the editors of the Western Recorder, and the Observer & Telegraph, for their unwarranted and inexcusable perversion of our language, in relation to the proposition of Rev. Chester Wright; but a press of more important matters has deferred it until now. The Western Recrder says that the Liberator has lifted its "monitory voice," to warn the coloured youth to beware of Mr. Wright. We have done no such thing. We have simply said, what is true, that the coloured people cannot feel that confidence in an advocate of colonisation, which they feel in abolitionists. If the simple mention of this fact was casting "obloquy" upon Mr. Wright, then we confess the remarks of the Recorder were just. Otherwise, they were uncalled for and injurious.

"The Observer & Telegraph has also preferred against us the same charge. We deny it unequivocally, and call upon the editor to correct it."

Before we met with the above call for a correction from the Liberator, we found it already *corrected*, by the Vermont Chronicle, as follows. If, however, the Liberator did not mean to lift its "monitory voice," we hope hereafter, when they blow the trumpet, it will give a more certain sound:—

A——What?—The Liberator of April 31, in an editorial article, says of Rev. Chester Wright—

"He cannot serve two masters; and while he is leagued with slave-holders, in prosecuting a plan for banishing the free people of colour from their native land, he must not think it strange if only a small number can be induced to place themselves under his influence. We hope that his proposition will not divert the attention of the friends of the Manual Labor School proposed by the New-England Anti-Slavery Society."

The Liberator of June 29, in an editorial article, headed "Misrepresentation," says—

"The Western Recorder says that the Liberator has lifted its "monitory voice," &c.

Death of Mrs. Winslow.—The last New-York Observer announces the death of Mrs. Harriet Winslow, wife of Rev. Myron Winslow, one of the missionaries of the American Board in Ceylon, and eldest daughter of the late Charles Lathrop, Esq. of Norwich, Conn. The afflicting intelligence is contained in a letter from Rev. Mr. Winslow, to the mother of Mrs. W. dated the 17th of January last. She died on the 14th of that month.

Installation.—Rev. *Asa T. Hopkins* was installed as pastor of the Bleecker-street presbyterian church, in this city, on Thursday the 18th inst. Rev. S. E. Dwight, President of Hamilton College, preached the sermon: Rev. J. I. Ostrom made the introductory prayer: Rev. S. Whittelsey presided, and put the constitutional questions: Rev. J. Waters made the installing prayer: Rev. O. P. Hoyt gave the charge to the pastor; and Rev. N. Coe to the people. Rev. S. C. Aikin addressed the pastor with much interest, welcoming him as a fellow laborer to this field, and in token of cordiality, giving the right hand. Concluding prayer by Rev. A. Crane.

Ordained, at Deerfield, on the 17th inst. Mr. *William Williams*, as pastor to the Welch congregational church in that town. Introductory prayer, by Rev. James Griffith, of Utica: Introductory discourse and questions, by Rev. James Davis, of Steuben: Consecrating prayer by Rev. Howell R. Powell, of Sodus, Wayne county: Charge to the minister by Rev. Robert Everett, from Ezekiel iii, 17: Charge to the people, by Rev. James Davis, from 1 Cor. xvi, 10. The meeting was continued in the afternoon. Sermons by Rev. James Griffith, from 2 Cor. viii, 24, and Rev. Howell R. Powell, from Psalm xxvii, 13.

The Spirit of the Pilgrims, the fearless, talented and useful advocate of the faith and honor of the Puritans, continues still to perform its monthly pilgrimage among its friends. The May number has "some more last words" upon the New-Haven controversy, after having once brought it to a close. We are not quite sure that the discussion ought to be foreclosed. However, we are not judges in the case.

Contents for May—The Crucifixion, No. 1: Reflections on the Life and Character of Judas: Christian Stewardship: Ministerial Qualifications: The Auto-Biography of Thomas Shepherd, continued by Neh. Adams: Dr. Tyler's Letter.

Contents for June—Reports on Revivals from various Associations: The Crucifixion, No. 2: Colonisation and Emancipation: Written Sermons: Comparison of the Evangelical and Liberal Systems: Review of The Young Christian; and Brief Remarks on the History, &c. of the Sabbath.

A very interesting number.

The National Preacher.—The May number of this work has two excellent sermons, by Rev. C. Mason and Rev. W. Nevins. "The Solemn Question Answered," is certainly a very impressive discourse. The number for June has a sermon by Prof. Miller, and one by Rev. Seth Smith. Dr. Miller's is good, of course. Mr. Smith has an important subject, "The Holy Spirit's Work in Regeneration." In these days of doubt and discussion, we are glad to see this subject brought forward. We have not read the sermon so attentively as we mean to do; but we should think it peculiarly appropriate at the present time.

The Narrator and Philadelphia Journal of Religious Effort.—This new paper is successor to the *Christian Index*, at Philadelphia.—The Index is removed to Georgia, and will be edited by Rev. Jesse Mercer. The Narrator remains at Philadelphia, under the able editorship of Rev. Dr. Brantly, of the baptist church.

"*A Plea for united Christian Action, addressed particularly to Presbyterians.*"—This is the title of a sermon preached in the second presbyterian church in Cincinnati, April 23, by R. H. Bishop, D. D. president of Miami university. It advocates the cause of union in the presbyterian church, with great talent, and in the true western, straight-forward, business-like style.

Splendid Painting.—The splendid & much admired painting of "*Christ entering Jerusalem,*" by Haydon, is now exhibited at Washington-Hall, in this city. It is twelve by fifteen feet, and contains a great number of figures, many of them as large as life.

For the Western Recorder.

MR. HOYT—I have read with deep interest your editorial remarks on the whipping heresy, and fully approve them. To those unacquainted with the subject, they may seem severe; but to me they seemed to be peculiarly called for at the present time. I am glad, however, to see that you are disposed to drop the subject, to attend to more important concerns. I recollect that a few years ago, Drs. Beecher, Nettleton, Porter and others, entertained the idea that some of their brethren at the north were running wild, and poured a flood of publications in upon us, with a view, no doubt, as they thought, to check the growing evils. But these publications only served to fan the flame of dissention, and increase the evils. At length a convention was held at New-Lebanon by the two parties, to inquire into the evils, and if any existed, to try to effect a remedy. If I am not mistaken, they found that the greatest evils had arisen from misapprehension and misinformation. Soon after the rising of this convention, Dr. Beecher, as representative on one side, and Dr. Lansing and others, on the other side, met at Philadelphia, at the time of the meeting of the General Assembly, and agreed to publish to the world, their determination to desist entirely from publishing on the subject of the "*errors and extravagances*" of revivals of religion; and they pledged themselves to use their influence with their friends to the same effect. This "*new measure*" went into effective operation. The result has been glorious. Unparalelled revivals of religion have followed. How far these revivals have been the result of that pacification, I leave for eternity to disclose. But sure I am, that if the "association of gentlemen" conducting the "Journal & Telegraph," would for a moment pause and look impartially at the subject, they would see that the cause of Jesus Christ is bleeding at almost every pore, through their fault-finding, heresy-hunting system.

Now what I desire is, that you would look up the document to which I refer, and publish it; and invite the "Journal & Telegraph" to do the same. Let the terms old and new measures be dropped, and let all the friends of Jesus Christ immediately go into the vineyard to work *in their own way*, and you will have enough to do, and so will the "Journal & Telegraph," to proclaim to the world the victories won in the cause of our blessed Master.

C. S. A.

From the Utica Observer.

We give place to the following complimentary notice of the *Utica Gymnasium*, with great satisfaction, coming as it does, from one who is abundantly competent correctly to appreciate the merits of that institution; and who would not, in any case, bestow undeserved commendation. Could it be of any possible advantage to the Gymnasium, we would most readily corroborate all that is said in its favor by our esteemed correspondent; but we will limit ourselves to speaking our gratification, that it has elicited an expression of opinion, in which the public will readily discover a guaranty that it is eminently deserving of its most entire confidence and liberal patronage. Too much praise cannot be awarded to Mr. Bartlett. He has had to encounter difficulties that would have discouraged an individual of less energy and perseverance than himself; but he has triumphed over them all, and now sees his establishment flourishing, and in high repute, both at home and abroad. Its location is the finest imaginable, commanding an extensive view of the most delightful part of the valley of the Mohawk:—

UTICA GYMNASIUM.

This institution has recently been much enlarged and improved, and presents a combination of ingenuity, skill and convenience, that richly deserves the notice of strangers that pass through Utica, and especially of persons engaged in the instruction of youth. The school and recitation rooms constitute a large brick amphitheatre, in which, while every student can see the instructors, and be seen by them, no two students can see each other; every one occupying a small apartment, in which are a window, desk, seat, and other conveniences.

Every student possesses a separate bed, and no more than two students sleep in the same room. All the apartments are airy, clean and comfortable, and nearly all the rooms contain some books and prints, furnished by the inmates, according to their own pleasure and taste.

The site of the Gymnasium is elevated, dry and salubrious, and embraces an area of about twenty-five acres of land. Not a death has occurred among the students, nor any fatal accident, since the organisation of the institution. The proprietor of the establishment is also its principal superintendent, and in addition to the zeal which arises from the whole being the result of his personal enterprise and perseverance, he is endowed eminently with an ability to control the feelings of youth; and he exercises the power very beneficially to promote virtue and science. He has been for the last eight years employed in this city as a teacher, and yields to no one in skill in his occupation. He is assisted by an able teacher in the Greek and Latin languages; by a French gentleman as an instructor of the French language; by a teacher of mathematics; by a professor of the natural sciences, a writing master, and teacher of instrumental music.

Possessing no interest in this institution but what is excited by its merits, and by a regard for the diffusion of literature, I unsolicitedly and confidently assure my friends who have children to educate, and who may not have heard of this seminary, that it is an eminently useful institution for youth from ten years of age to maturity, who are intended for a literary education. I am acquainted with no seminary that is superior to this, and have had children for many years under its care. The number of pupils is limited to sixty-four.

A. B. JOHNSON.

Utica, June 29, 1833.

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. XIV.

Tuesday, July 23.—28. And there they abode long time with the disciples.

ACTS—CHAP. XV.

Wednesday, July 24.—1. And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Thursday, July 25.—2. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Friday, July 26.—3. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

Saturday, July 27.—4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

Sunday, July 28.—5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

Monday, July 29.—6. And the apostles and elders came together for to consider of this matter.

Tuesday, July 30.—7. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

POLITICAL.

SUMMARY.

Fire in Ithaca.—An extensive fire occurred in Ithaca, on Sunday night the 14th inst. It broke out in Aurora street, and before its progress was arrested, it had destroyed eight buildings on that street, and ten on the north side of Owego street, with a number of store-houses, barns, &c. in their rear. Two of the buildings destroyed were of brick; the others were of wood. The loss is estimated at from $60,000 to $80,000, and the insurance at $30,000. But few persons were injured, and those but slightly, and no lives were lost.

Death by Lightning.—Among the casualties which we have this week to record as occurring in our vicinity, is the death of Mr. *Albert Johnston*, tavern-keeper, in Danby, near the line of the rail-road, about four miles from this village. It occurred during the violent thunder storm in the afternoon of Thursday last. The deceased, together with J. Randell, Esq. the engineer in chief of the Ithaca and Owego rail-road, and Mr. Tollfree, one of his assistants, were standing in conversation near the house when the storm commenced, and returned for shelter to the carriage house, both doors of which were open. The corner of this building was struck by the lightning, and all three of the persons prostrated. Mr. Johnston was instantly killed. Messrs. Randell and Tollfree so far recovered, as to be able to rise in about one minute from the time of receiving the shock. The latter was slightly, the former was seriously injured, but has now, we are happy to learn, nearly recovered from the effects of the shock.—*Ithaca Journal.*

The Siamese Twins were exhibited in Cleveland, on the 3d, 4th, and 5th inst. They were visited by Black Hawk and his party, who seemed very much interested in seeing them, and asked many questions. Black Hawk addressed the twins (through the interpreter) for five minutes or more. The substance of the address was—"That he and his friends had heard of the twins, and having been very anxious to see them, that they felt pleased in having their wishes gratified." He said, "The Great Spirit had made them as they were, and would protect them and be their guide and protector, should they go again across the great waters." The concluding phrase of his address was, "The Great Spirit would call both to him at once." The Indians sat with the twins for nearly fifteen minutes. He added, "that he would shew to his brethren the portrait which they had presented to him, and would tell them what he and his friends had seen."—*Cleveland Adv.*

Canal Tolls.—The tolls collected on the canals of this state, during the month of June, amount to the sum of $174,646.90; being $4,260.38 more than the receipts of the corresponding month of the last year. The whole sum received for tolls from the opening of navigation to the 30th of June, two months and eight days, is $500,211.94 being $58,240.96 more than the receipts up to the same period in 1832.—*Argus.*

Wyoming Monument.—The ceremony of laying the corner stone of a monument to be erected to the memory of those who fell in the massacre at Wyoming, Pennsylvania, on the 3d July, 1778, was performed on the 3d inst. Several aged veterans who were in the battle were present, and numbers of others, whose fathers, brothers, and other connections, were slain on that occasion.

The Cholera.—This disease still prevails in the states west of the mountains, and is gradually spreading into places hitherto exempt from its ravages.

Ten cases have occurred in the interior of Virginia, near the Warm-Springs, of which five were fatal.

Horrors of the Cholera.—A Kentucky editor, when describing the ravages of the cholera in that state, says—"A messenger arrived on Sunday morning, from Flemingsburg, and announced to us the thrilling and appalling intelligence, that our father was no more, and that two dear sisters had been attacked with the epidemic. We hurried to the scene. A father and a sister had been borne to their graves, and another sister was breathing her last. We watched by her, wept over her, and she died! How many have suffered and done like this, and how many are yet to suffer and do like it! In this village, out of a family of thirteen individuals, it is stated that twelve were carried off by the disease."

Law vs. Retailers of Ardent Spirits.—Several individuals were tried last week before a justice's court in this village, for having violated, at a camp-meeting which was held in Smithville a week or two since, that portion of the statutes which prohibits the sale of ardent spirits within two miles of such assemblages. They were severally fined from $5 to $10, with costs of suit.—*Oxford (Chenango) Republican.*

New Crops.—Accounts from all quarters, says the Philadelphia Intelligencer, agree in describing the harvests as abundant. The weather for gathering this bounty of the God of harvests, has generally been favorable.

The New-Orleans Bulletin, of the 2d inst. says, "The interments during the month of June, within the corporate limits of the city, (including subjects from the parish of Jefferson), were 1061—859 at the catholic cemetry, 202 at the protestant."

The arrival of the Lieutenant-Governor and High Sheriff (both coloured persons) of the colony of Liberia, at Boston, is announced in the Atlas of that city. They were accompanied by Mr. Gurley, Secretary to the Colonisation Society.

DEATHS.

In Clinton, on the 1st inst. Mr. *John Bee*, aged 57.

In Amsterdam, Montgomery co. on the 7th inst. Dr. *John Reynolds*, aged 68.

NOTICE.

The SYNOD OF UTICA will meet at Cooperstown the second Thursday in September next, at 7 o'clock, P. M. N. COE, *Stated Clerk.*

July 19, 1833.

UTICA YOUNG MEN'S SOCIETY.

Meeting every Friday evening, at 8 o'clock precisely. A report is due this week from the committee on boatmen, &c. Question for discussion. "Is the moral influence of *woman* superior to that of *man*?" Disputants, Messrs. Kingsley, Bright, Grant, and Mason. Essayist, Mr. Gould.

July 23, 1833. GEO. TRACY, *Sec'ry.*

The Treasurer of the Boatman's Friend Society acknowledges the receipt of twenty-five dollars, from a Friend, by Mr. Edward Vernon, on the 12th July instant. A. SEYMOUR.

List of Letters received at the office of the Western Recorder, during the last week.

W. L. Bigelow, G. Camp, Rev. J. R. Boyd, S. N. Richards, E. D. Jencks, P. & H. Howk, H. Graves.

New Agent for the Recorder.

Enos Wood, Poolville, Madison co.

FOUR DOLLARS REWARD.

LOST, this morning, in this city, a WALLET, containing Seventeen Dollars, consisting of two $5 bills, two $2 bills, and two $1 bills, of the Rome bank, and a $1 bill of one of the banks in Utica. Whoever has found the same, and will return them to the Subscriber, shall receive the above reward.

Utica, July 22, 1833. IRA EVERSON.

POCKET BIBLE DICTIONARY.

A POCKET Dictionary of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 646 pages, price bound in muslin, 62 1-2 cents, and by the quantity, 50 cents per copy. This Dictionary contains a greater number of articles, and more matter, than any work of the kind now published; and its great advantage over all similar works is, that it explains and defines such terms as teachers and common readers of the bible wish to have explained; such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts, and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the bible.

JULIA CHANGED, or the true history of a happy Christmas, illustrated with a variety of cuts; price, neatly bound, 13 1-2 cents.

THE RINGLEADER, a tale for boys, illustrated by a variety of fine original cuts; price 22 1-2 cents.

THE ONLY SON, or the history of Jonas Ross and his mother, a beautiful story for boys, illustrated by a great variety of fine original cuts, will be published in a few days.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may be found at the American Sunday School Union Depository, No. 169, Genesee street, near the Western Museum.

Utica, July 2, 1833. 27

NEW BOOKS.

THE Mother at Home, an excellent and highly esteemed work, by J. Abbott, author of the Young Christian:

Barnes' Notes explanatory and practical on the Gospels, designed for Sunday School Teachers and Bible Classes, by Rev. Albert Barnes:

The United States Speaker, a copious selection of Exercises in Elocution, consisting of Prose, Poetry, and Dialogue, designed for the use of schools; by John E. Lovell, formerly instructor of elocution in Mount-Pleasant classical institution, Amherst, Mass:

Just received—July 16—by G. TRACY.

SCREWS.

CIDER-MILL, Clothier's, Grist Mill, and Packing SCREWS, for sale at Nos. 105 & 107, Genesee street, next door to Shepard's Canal Coffee-House, Utica. THURBER & TOWNSEND.

July 2, 1833. 27m3

CARPET WAREHOUSE,

No. 62, GENESEE STREET.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.

Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

NEW GOODS.

STACY & ALLEN have just received a few elegant new style PRINTS, for spring trade. Also, Hernani, Crape, Gauze and Silk Handkerchiefs, &c.

April 8, 1833. 15

more than the receipts up to the same period in 1822.—*Argus.*

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Ten cases have occurred in the interior of Virginia, near the Warm-Springs, of which five were fatal.

Horrors of the Cholera.—A Kentucky editor, when describing the ravages of the cholera in that state, says—"A messenger arrived on Sunday morning, from Flemingsburg, and announced to us the thrilling and appalling intelligence, that our father was no more, and that two dear sisters had been attacked with the epidemic. We hurried to the scene. A father and a sister had been borne to their graves, and another sister was breathing her last. We watched by her, wept over her, and she died! How many have suffered and done like this, and how many are yet to suffer and do like it! In this village, out of a family of thirteen individuals, it is stated that twelve were carried off by the disease."

Law vs. Retailers of Ardent Spirits.—Several individuals were tried last week before a justice's court in this village, for having violated, at a camp-meeting which was held in Smithville a week or two since, that portion of the statutes which prohibits the sale of ardent spirits within two miles of such assemblages. They were severally fined from $5 to $10, with costs of suit.—*Oxford (Chenango) Republican.*

New Crops.—Accounts from all quarters, says the Philadelphia Intelligencer, agree in describing the harvests as abundant. The weather for gathering this bounty of the God of harvests, has generally been favorable.

The New-Orleans Bulletin, of the 2d inst. says, "The interments during the month of June, within the corporate limits of the city, (including subjects from the parish of Jefferson), were 1061—859 at the catholic cemetry, 202 at the protestant."

The arrival of the Lieutenant-Governor and High Sheriff (both coloured persons) of the colony of Liberia, at Boston, is announced in the Atlas of that city. They were accompanied by Mr. Gurley, Secretary to the Colonisation Society.

DEATHS.

In Clinton, on the 1st inst. Mr. *John Bee*, aged 57.

In Amsterdam, Montgomery co. on the 7th inst. Dr. *John Reynolds*, aged 68.

NOTICE.

The SYNOD OF UTICA will meet at Cooperstown the second Thursday in September next, at 7 o'clock, P. M. N. COE, *Stated Clerk.*

July 19, 1833.

UTICA YOUNG MEN'S SOCIETY.

Meeting every Friday evening, at 8 o'clock precisely. A report is due this week from the committee on boatmen, &c. Question for discussion. "Is the moral influence of *woman* superior to that of *man*?" Disputants, Messrs. Kingsley, Bright, Grant, and Mason. Essayist, Mr. Gould.

July 23, 1833. GEO. TRACY, *Sec'ry.*

The Treasurer of the Boatman's Friend Society acknowledges the receipt of twenty-five dollars, from a Friend, by Mr. Edward Vernon, on the 12th July instant. A. SEYMOUR.

List of Letters received at the office of the Western Recorder, during the last week.

W. L. Bigelow, G. Camp, Rev. J. R. Boyd, S. N. Richards, E. D. Jencks, P. & H. Howk, H. Graves.

New Agent for the Recorder.

Enos Wood, Poolville, Madison co.

FOUR DOLLARS REWARD.

LOST, this morning, in this city, a WALLET, containing Seventeen Dollars, consisting of two $5 bills, two $2 bills, and two $1 bills, of the Rome bank, and a $1 bill of one of the banks in Utica. Whoever has found the same, and will return them to the Subscriber, shall receive the above reward.

Utica, July 22, 1833. IRA EVERSON.

POCKET BIBLE DICTIONARY.

A POCKET Dictionary of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 646 pages, price bound in muslin, 62 1-2 cents, and by the quantity, 50 cents per copy. This Dictionary contains a greater number of articles, and more matter, than any work of the kind now published; and its great advantage over all similar works is, that it explains and defines such terms as teachers and common readers of the bible wish to have explained; such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts, and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the bible.

JULIA CHANGED, or the true history of a happy Christmas, illustrated with a variety of cuts; price, neatly bound, 13 1-2 cents.

THE RINGLEADER, a tale for boys, illustrated by a variety of fine original cuts; price 22 1-2 cents.

THE ONLY SON, or the history of Jonas Ross and his mother, a beautiful story for boys, illustrated by a great variety of fine original cuts, will be published in a few days.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may be found at the American Sunday School Union Depository, No. 169, Genesee street, near the Western Museum.

Utica, July 2, 1833. 27

NEW BOOKS.

THE Mother at Home, an excellent and highly esteemed work, by J. Abbott, author of the Young Christian:

Barnes' Notes explanatory and practical on the Gospels, designed for Sunday School Teachers and Bible Classes, by Rev. Albert Barnes:

The United States Speaker, a copious selection of Exercises in Elocution, consisting of Prose, Poetry, and Dialogue, designed for the use of schools; by John E. Lovell, formerly instructor of elocution in Mount-Pleasant classical institution, Amherst, Mass:

Just received—July 16—by G. TRACY.

SCREWS.

CIDER-MILL, Clothier's, Grist Mill, and Packing SCREWS, for sale at Nos. 105 & 107, Genesee street, next door to Shepard's Canal Coffee-House, Utica. THURBER & TOWNSEND.

July 2, 1833. 27m3

CARPET WAREHOUSE,

No. 62, GENESEE STREET.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.

Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

NEW GOODS.

STACY & ALLEN have just received a few elegant new style PRINTS, for spring trade. Also, Hernani, Crape, Gauze and Silk Handkerchiefs, &c.

April 8, 1833. 15

leyan Academy, Wilbraham, Massachusetts. J. Hall, Esq. Principal of Ellington High School. E. Davis, Esq. Principal of Westfield Academy; and by many other teachers of high standing in the eastern states.

Also, by Rev. G. Morgan, of Rochester Seminary.

Very flattering notices have also appeared in many of our most respectable periodicals; among which are the New-York Observer, New-York Evangelist, Christian Spectator, New-York Daily Advertiser, Journal of Commerce, &c. &c.

The above School Book is for sale, wholesale and retail, at the publishers' prices, by G. TRACY.

Utica, July 15, 1833.

NEW GOODS.

A SUPPLY of New Goods, received yesterday, by *June* 18, 1833. (25) GEORGE BRAYTON.

NEW GOODS AGAIN.

BARTON & BUTLER, at the old stand, No. 54, Genesee street, have just received another lot of New and Fresh Goods, which they will sell very low. *June* 17, 1833.

FRENCH MUSLINS—a new & beautiful style of French Muslins, just received at *June* 25, 1833. BARTON & BUTLER'S.

FLUTED LACE QUILLINGS—the only lot in this city, can be found at *June* 25, 1833. BARTON & BUTLER'S.

MUSLIN EDGINGS & INSERTINGS—Just received a new lot, at No. 54, Genesee st. *June* 25, 1833. BARTON & BUTLER.

THREAD LACES, EDGINGS, & INSERTINGS—A good assortment always at *June* 25, 1833. BARTON & BUTLER'S.

"MILLENNIUM PLATES."

THIS splendid pattern of Plates was invented and imported only by Mr. *Thomas F. Field*, No. 209, Greenwich street, New-York, (late of this city.)—They arrived from Europe last week, and will be received and for sale this week, by the Subscriber, No. 32, Genesee street. THOMAS HARRIS.

N. B.—A complete assortment of CHINA, GLASS, and EARTHEN WARE, of the newest and best patterns, constantly on hand, wholesale and retail, at New-York prices. *Utica, June* 17, 1833. 25w8

MATTRESSES.

MATTRESSES for Families, Boats, &c. of all sizes, *warranted of pure curled hair*, and made in the best manner. Also, a few made of genuine Florida Moss and Russian Goat's Hair, constantly for sale by the Subscribers, at No. 62, Genesee street. *June* 18, 1833. ELLIS & COOPER.

PULPIT TRIMMINGS.—The Subscribers have constantly for sale, Satin, Damask, Ingrain, and Worsted Moreens; Silk & worsted Fringes, Tassels, Cords, &c. ELLIS & COOPER, No. 62, Genesee st.

☞ A few pieces superior quality & splendid pattern CARPETINGS, have just been added to their stock. *June* 18, 1833. 25m3

TO SMITHS & CARRIAGE-MAKERS.

OLD Sable Russia and Swedes Iron,
English & American flat & round Do.
Anvils, Bellows, and Bellows Pipes,
Hammers, Sledges, and Vices,
American, Cast and German Steel,
Brazier's Rods, American & English Hoops,
Nail Do. Rasps, Files, and Borax,
Cart, Waggon and Coach Boxes,
Axletree Drafts, finished and unfinished,
Carriage Springs, &c. &c.

The above Articles may be found at No. 105 & 107, Genesee street, Utica.

Where also may be found,

DRY GOODS, Groceries, Hard Ware, Flour, Pork, Tar, Pitch, Oakum, Salt, Lamp Oil, &c.

THURBER & TOWNSEND.

Utica, June 10, 1833. 24m2

SADDLERY, CUTLERY, AND HARD-WARE.

THE Subscriber has received from Birmingham, Sheffield, and New-York, and is now opening, a complete assortment of all the varieties of Goods in the Hardware Line, which he offers at wholesale and retail, on the most reasonable terms, for cash or approved credit, at No. 129, Genesee street.

S. AYLSWORTH.

Utica, May 6, 1833. 19

CAST-STEEL SCYTHES.

SUPERIOR warranted Grass and Cradle Scythes, stamped, (Rockwell & Hinsdale), for sale by the dozen or single, at No. 129, Genesee street.

Also, Scythe Stones, German Hones, Hindostan Oil and Scotch Grey Stones. S. AYLSWORTH.

May 21, 1833. 21

SADDLERY.

AN elegant assortment of SADDLERY just received and opening. Also, 500lbs. Shoe and Harness Thread. Likewise, Shovels, Spades, Ho

MISCELLANEOUS.

From the Norwich (Conn.) Courier.

UNCAS.

As a monument is about to be erected in this city, over the grave of Uncas, the chief warrior and sagamore of the Mohegans, we propose to sketch a brief outline of his life and character.

Uncas was a Pequot by birth, and his ancestry, both on the paternal and maternal side, was royal. His wife was Tatobam, the daughter of a sachem of that tribe. He had himself been a sachem, probably under Sassacus, the Pequot king, but on account of some circumstances which are unknown, he was found in open rebellion against him when the English commenced their first establishment in Connecticut. From his fierce ambition, courage and address, however, he soon rose to commanding influence, and became the chief sachem of the Mohegan tribe, and that tribe soon became the most powerful in Connecticut. From the period in which he obtained supreme power in the Mohegan tribe he professed a strong attachment to the whites, and volunteered his services in their aid against the Pequots and other savage tribes which had opposed them.

The friendship of Uncas was of immense benefit to the inhabitants of this state, and especially to the first settlers of this town. The establishment of their camp in its vicinity, was a bulwark against their savage enemies. Their spies always gave notice of their approach, and more than once, premeditated attacks upon our ancestors in this place, were thwarted by the discovery of the Indian settlements.

We last hear of Uncas in 1680. He was then very old, and probably died in obscurity. He was buried in a pleasant grove near Norwich falls. The following inscription we have frequently read upon the slab which covers his grave :—

For beauty, wit, for sterling sense,
For temper mild, for eloquence,
For courage bold, for things warhegen,*
He was the glory of Mohegan.
Whose death has caus'd great lamentation,
Both in ye English and ye Indian nation.

The Indian character, however bold and original it is, has seldom exhibited such a singular combination as that of Uncas. He was a man of vigorous mind and powerful frame. Having been educated in the savage doctrines and savage prejudices of the aborigines, he maintained through life a solid and stable attachment to the whites, and hatred against their enemies. With the fierce energy and strong passions of an Indian warrior, he always exercised the power and prudence to control them. Without education he exhibited the cunning shrewdness which could only arise from deep tho't, and an accurate knowledge of human nature. Urged onward by a powerful ambition, he worked his way from an obscure savage of the Pequot tribe, to be king and conqueror of the most important tribe in Connecticut.

We rejoice that a monument is to be erected to his memory, right in the midst of the scene of his achievements. His canoe has glided over our waters; his arrow and tomahawk have whistled through our forests, and his bones now sleep on our hills. We rejoice that a monument is to be erected to one who was always a friend to the white man, and who has assisted by his blood to build up a monument in the defence of this state, of our own glory and his achievements.

C.

* The Mohegan term for good; or, all is well.

FORCE OF EARLY ASSOCIATIONS.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in this country. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought letters of introduction, and his lady, were active christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him, that the hour had arrived in which they usually attended family prayers; that he should be very happy to have him remain and unite with them, or if he preferred he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But O, how changed! He came the happy Christian, the humble man of piety and prayer.—In the course of the evening's conversation he remarked, that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed the knee to his Maker. This act brought to his mind such a crowd of recollections; it so vividly reminded him of a parent's prayers, which he heard at home, that he was entirely bewildered.—His emotion was so great, that he did not hear one syllable of the prayer which was uttered, from its commencement to its close. And God made this the instrument of leading him from the dreary wilds of infidelity to the peace and the joy of piety. His parents, I believe, had long before gone home to their rest. But the prayers they had offered for and with their son, had left an influence which could not die. They might have prayed ever so fervently for him, but if they had not prayed with him; if they had not knelt by his side, and caused his listening ear to hear their earnest supplications, their child might have continued through life unreconciled to his Maker.

There is efficacy in prayer. God hears and answers our requests. But he does this in accordance with the laws which he has established. It is presumption to expect that he will interrupt the harmony of those laws. He acts through them. And we should endeavor to accommodate all our efforts to the known habits of mind; to present those motives which have a tendency to influence.—God answered the prayers of these pious parents. But he did it through the instrumentality of the very effort they were making, in asking him to bless their son.—*Mother at Home.*

WHAT A WELCH MINISTER CAN DO.

Not long since, a Welch minister whom we had the pleasure to hear, rose in the pulpit, and informed his audience that he should not take a text, but should say something to the Sabbath school then before him; and his object would be to show them how to make every letter in the alphabet speak of Christ. Accordingly, beginning with A, he proceeded through, more to the amusement than instruction of the people. A, proclaimed the Saviour to be almighty; B, that he was a brother, our elder brother; C, he was Christ the anointed; D, he was delivered for our sin; E, was for Emanuel God with us, &c. &c.

However, what was most important in the whole address, was the *Welch method of illustrating the Trinity.* True it is odd, but nevertheless it will defy the acuteness and sagacity of all the Socinians in christendom. That there is actually three in one, and one in three, of the same identical, indivisible substance, and of equal power and duration, can be demonstrated by a Welchman to a child, yea to Dr. Channing or Prof. Ware, or to any man possessing the faculty of sight. And if such phenomena exist in the natural world, where is the wise? where is the disputer? The statement run as follows:—

A Socinian once said to a Welch minister, that the trinity in unity was incomprehensible and absurd, and he would not believe it. The minister took him to an iron furnace, and pointing to the glowing coals, said, Sir, what do you call that? A *fire*, was the reply. Very well, said the minister, what else?—Why there is *heat.* And what, is there not *light*, also? Certainly, there is in that furnace fire, heat and light, was the reply. Then sir, said the minister, you have three *in* one, and one *in* three; so that you cannot separate either from the other; they are indivisible; yet heat and light are not the same in their effects. Here the Socinian was confounded; but wishing to make one more effort, he replied—How can it be said that God is *all* Father, and *all* Son, and *all* Holy Ghost, at the same time, and is unchangeable? Look again, said the minister. Is not *all* that matter which you see in the furnace fire? Yes. Is it not *all* heat? Yes. Is it not *all* light? Yes. Is it not unchangeable in these respects? Yes. Then, Sir, be satisfied, if this can be discovered in a foundry, in a created element, doubtless it may exist in eternity, in that which is uncreated and full of glory.

Silent and mortified, the objector retired to ponder on the simple means employed to convince him of his folly and conceit.—*Ch. Intelligencer.*

LIBERATION OF THE SAC PRISONERS.

The Sac Indians who were given up some time since to the magistrates of Warren county, Illinois, have been liberated, as no bill was found against them by the grand jury. For once, it seems, the Indians have been the gainers by their confidence in the integrity of white men. The prisoners were received, it appears, under a presumption that they had been concerned in the murder of Martin; but they were presented only as a voluntary sacrifice, to appease the avengers of his blood.

It is stated by the Jacksonville Banner, that when the agent went to Keokuck to demand the murderers, under instructions from the war department, he informed the agent that they were out of his reach, but would consult with his tribe what course to take in the premises. He called them together, and having stated to them that their great father would send an armed force into their nation to take the murderers, which would cause strife and bloodshed, which it was his desire to prevent, four young men of the tribe (they who were discharged) proffered themselves as voluntary offerings to appease the vengeance of their great father, and consented that they should be given up to the agent as the offenders. They were accordingly taken by Keokuck to the agent, who had them immediately confined in jail to await their trial. At court Keokuck and other Indians of his tribe appeared, and the old chief was made a witness on the part of the prosecution; and, before the grand jury, he stated that these young men were not the persons who committed the murder; that they were out of his reach, having fled from his tribe; and that he supposed they would be satisfied, if any four of his young men should be delivered up to their justice, not doubting but the same principles governed his white brethren that prevailed among the Indians. This testimony of course discharged the prisoners. The people were much excited at this termination of the business; and the grand jury, in the exercise of their powers, handed to the court a presentment, the object of which was, to request the President to take the necessary measures to procure the murderers, with testimony sufficient to convict them, and presenting the agent for accepting the men who were discharged. The idea of Keokuck and the young men was, that the judge would sentence them to be hung immediately; they had no other expectation. In this view of the case, they showed more devotion to their tribe, and more firmness, than could be found, under similar circumstances, among the most enlightened and civilised portion of the community. It is needless to add, that they manifested great joy at their unexpected deliverance.

THE MARBLE MONUMENT.

The following is an extract of a letter from L. S., a graduate of Dartmouth college, N. H. who has long been a missionary in the far distant island of Ceylon. It is dated October 12, 1830 :—

"For all I ever was at Hanover; for all I now am, or expect to be, in this world, I am indebted to a very little turn in Providence. You recollect my brother Oliver, who was drowned, in 1807, while a member of the junior class. You may recollect that the members of the United Fraternity erected a white *marble monument* to his memory. This generosity and kindness of strangers to one so dear to me, so took hold of my mind that I often wept; and while my hand was hold of the plough, my heart was with those who had loved and buried my dear brother. These feelings, however, I kept to myself about two years. I at last began to fit for college, and was eventually introduced at Dartmouth college as a member. All this was the result of that marble which stands at the head of my brother's grave. All this time God led me in a way I knew not, and was making use of that very marble to raise up a missionary for India.—Happy, happy shall I be, if at last some in India may be able to testify that I have been as useful to them as that monument has been to me.

"Let us rejoice," he adds, "that though on different sides of the world, we are included, if indeed we are the true followers of Christ, in the same church; are engaged in the same cause; are members of the same body; have one faith; one hope. He that soweth, and he that reapeth, shall rejoice together, and he that goeth out to battle, and he that sticketh by, shall alike be rewarded. With these animating hopes and prospects, let us pray that we may be enabled to stand in our lot, and each build up that part of the wall which is over against his own house."—*Pastor's Journal.*

THE POOR TAX.

A poor tax in this country is almost another name for a tax to support drunkards and their distressed families. In a tour I made through this state two years ago, I searched the county records of five counties, and one county in the state of Maryland, and I found universally that a very large portion of their annual county taxes was to support their poor. And by going into their poor-house, and inquiring of their keepers and attending physicians, I found that in almost every case the paupers had been brought there thro' intemperance. Sometimes, out of fifty or sixty in one county poor-house, there would be two or three concerning whom it would be doubtful whether drunkenness was the cause of their being bro't; but of all the rest it was perfectly known that drunkenness was the sole cause. In one poor-house, containing fifty-four paupers, every individual had been brought there through intemperance. In another containing forty, all were intemperate but one, and his case was doubtful. And in all the counties I visited, and in some of them the county tax was as high as $20,000 a year, it was truly astonishing to see, after the poor and annual tax, which may be called a tax for drunkards, was stricken off, how small a portion was left, i. e. how small the tax would be which was really necessary *for purposes purely governmental.* It seldom amounted to more than about one-third, while the other two-thirds was a tax on the community to support drunkenness and profligacy. Many of the people were almost unwilling to believe *their own eyes*, when this subject was presented to them, although taken from their own county records; to think that drunkenness and Sabbath breaking profligacy could have possibly cost so much!—*Patterson's Letters.*

PUBLISHING CRIMES.

It has been observed in British circulating libraries, that no book has been so much perused as the Newgate calendar. No portion of public journals excite more attention than the robberies, criminal trials, and horrid murders. We are not sure that Satan does not use this as a means for propagating crime. The ostler, who learned a new trick when his confessor asked, "Did you ever grease a horse's teeth to keep him from his oats?" affords a specimen of the way in which the picture of vice prompts to the reality. It is not our wish to cultivate the sickly taste for atrocities, by dealing much in the flagrant department. Those who pant for such stimulation we refer to the secular papers; or perhaps they may be advised to patronise a new French work by the Baron de Lamothe Langon, entitled—"The Chronicle of Crime and Innocence; a collection of the most tragical occurrences, poisonings, massacres, assassinations, parricides, and other atrocities, committed in France, from the beginning of the monarchy until our times." *Presbyterian.*

WHAT TEMPERANCE CAN DO.

Five years since, the wealthy, the talented, and the once respected Mr. ——, was abandoned by his friends and acquaintances to death, the death of the drunkard. Prayers, and tears, and exhortations, all had been essayed, but in vain. The syren had chained his soul, and wound around him the toils of destruction. A few more months or years, and Mr. —— would have been numbered among the thousands of dead drunkards, upon whom the worm of the grave is now feeding. But when all, even the wife of his bosom, had given him up as lost, the temperance reform proved the ark of safety. He is now wealthy, respected, beloved, and will it disparage him any, if I add, fervently pious? One such triumph fully repays all the toil and all the efforts ever made to promote the cause of temperance.—*Temperance Recorder.*

SKY LIGHT.

Mr. Stevens, American missionary to Canton, calls his bible, his "sky light." Beautiful emblem. How dark would the stateroom of a ship be without a sky light, thro' which the rays of day could enter! And how dismal and benighted the condition of that soul, who wanders here on earth, without the bible to deter him from evil by its sanctions; to cheer and encourage him by its promises; to pour down upon him the beams of eternal glory, and open up before him the prospect of eternal life. The bible alone sheds around the pathway of men the radiance of heaven.—*Verse Herald.*

HOW TO FIND MINISTERS.

If Carey, of India, or Judson of Burmah, should come to our United States, and visit our churches, and examine our young brethren as to the state of their minds about preaching, would they not find some, of whom they would say to the pastors—"These youths ought to be preparing for the ministry and for missionary service?" And why cannot the pastors and deacons in our churches find them?—*Christian Watchman.*

THE PRESS AT LARGE.

There are in Europe, with a population of 227,700,000, two thousand one hundred and forty-two periodical journals; in America, with a population of 40,000,000, upwards of one thousand; in Asia, with a population of 390,000,000, only twenty-seven; in Africa, with a population of 60,000,000, but twelve; in Oceanica, with a population of 20,000,000, nine. "Thus it appears," says a French journal, "that in Asia, there is one paper for every 14,000,000; in Africa, one for every 5,000,000; in Europe, one for every 106,000; in America one for every 30,000; and precisely in the same manner is the progress of civilisation in these different divisions of the earth."

NO PROPER PLACE FOR IT.

A law of Virginia allows the retailing of spirituous liquors at "proper places," in the different counties. In one of the counties the magistrates have decided that there is no proper place within their jurisdiction for such a purpose.

A. HITCHCOCK & CO.

HAVE and are receiving, a very large and choice assortment of GOODS, which they offer, wholesale and retail, at the lowest prices, for cash or approved paper; among which are the following :—

TEAS: Old Hyson, Young Do., Hyson-skin, Imperial, Pouchong, Souchong.
WINES: Vermicella, Maccaroni, Spanish Segars, Old Madeira, Teneriffe, Sicily, Malaga, Muscat.
Loaf & lump Sugar, Havana Do., Muscovado Do., Bunch Raisins, Bloom Do., Keg Do., Sultana Do., Oranges & Lemons, Figs & Prunes, Fire Crackers, Do. Lights, Codfish, Mackarel, Herring, Tamarinds, Citron, Hickory Nuts, Madeira Do., Brazil Do., Filberts, Almonds, Molasses, Coffee, Pepper, Pimento, Ginger, Cloves, Nutmegs, Mace, W. I. Preserves, Do. Ginger Do., English Mustard, American Do., Cayenne, Long & short Pipes, Bar Soap, Fullers' Soap, Castile Do., Windsor Do., &c. &c.

Also, DRUGS and MEDICINES, DYE-WOODS, and DYE-STUFFS, at the Green Store, No. 83, Genesee street, Utica.

Utica, May 28, 1833. 22m3

DR. J. O. STANDISH, *Surgeon Dentist*, having taken G. A. FOSTER into partnership with him, the business will hereafter be conducted under the firm of STANDISH & FOSTER, at their office, No. 130, Genesee street, nearly opposite the Canal coffee-house, where all calls in their profession will meet with careful attention.

N. B.—The Subscribers will hold themselves ready to attend at the dwellings of those who may wish their aid. J. O. STANDISH.

Utica, May 13, 1833. G. A. FOSTER.

GODFREY'S HEAD-ACHE DROPS.

THOSE who are afflicted with the Nervous or Sick Head-Ache, should not hesitate to avail themselves of these Drops. The effect has been truly astonishing in most instances, as is attested by persons of the first respectability. Deacon A. Wright, of Keene, N. H. as appears by his certificate, had been afflicted for twelve years with the Nervous Head-Ache, and was entirely cured. Mrs. Harrington, also, found entire relief, after intense suffering for thirteen years.—Mr. Dana, cashier of the Cheshire bank, the Rev. Mr. Howe, and various others, have given, voluntarily, the most ample testimony of the efficacy of these Drops, in curing the Sick and Nervous Head-Ache almost immediately; and it has been found, that after taking cold, the symptoms of a return have been removed by from six to ten drops. Certificates and directions accompany each bottle. Price 50 cents per bottle, and $4.50 per dozen. For sale, by J. B. MARCHISI.

Utica, June 25, 1833. 26

MAPS.

MITCHELL'S Traveller's Guide, comprising a Map of the United States, with all the principal towns, and directions for finding each town with facility.

Also, Mitchell's Maps of the following States, viz: New-York, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North and South-Carolina, Kentucky, Tennessee, Missouri, and Louisiana.

The above Maps are put up in the pocket form, and are for sale, by the dozen or single, by G. TRACY.

Utica, July 2, 1833.

COTTON MACHINERY,

MILL GEARING, &c.

THE Subscriber is engaged in manufacturing every description of *Cotton Machinery*, of the most approved patterns.

ALSO,

Running Gears for Rail-Road Cars, turned and finished, Cast iron Card Cylinders and Deffers, turned and fitted, Screws, of various sizes, turned and cut, viz. Cider, Oil, & Paper Mill, Vice, &c. Roving Guides, Steel fluted Rollers, Iron do. Do. Top Rollers, covered, Do. Do. without, Card Plyers, Throstle Spindles, Mule Do. Flyers, Cast iron Pumps for Cisterns, Wells, &c. Shuttles.

And will also furnish to order *Cotton and Woollen Manufacturer's Articles*, viz:—Machine Cards, Filleting Do. Stripping Do. Napping or Raising Do. Reeds, Brushes, Tacks, Glue, Emery, Pickers, Spring Punches, Belt Leather, Picker-string Leather. Lace Do. Roller Do. calf, Do. Do. goat, Do. Do. sheep.

Manufactory situated on the Erie Canal, near E. HART & SON'S Foundry, affording a convenient and cheap transportation to any part of the United States. Orders per mail promptly attended to.

Five or six good Machinists wanted immediately.

Utica, June 10, 1833. LEWIS S. PEASE.

NOTICE.

THE co-partnership heretofore existing between *Sylvester Aylsworth* and *Sylvanus Holmes*, having by limitation expired, is this day dissolved. All persons having demands against, or indebted to either of the firms of *Aylsworth & Holmes, S. Aylsworth & Co.* or *J. Brown & Co.* are requested to call at either of the old stands, and settle the same without delay, with either of the Subscribers.

SYLVESTER AYLSWORTH.
SYLVANUS HOLMES.

Utica, April 1, 1833.

The business of the HARDWARE ESTABLISHMENT will be continued by the Subscriber, at the old Stand, who respectfully solicits a continuance of patronage from his friends and the public.

SYLVESTER AYLSWORTH.

April 1, 1833.

The business of the MANUFACTURING ESTABLISHMENT will be continued by the Subscriber, who hopes by particular attention to its various branches, to retain its former patrons.

SYLVANUS HOLMES.

April 1, 1833. 14

PEW FOR SALE.

PEW No. 24, in the First Presbyterian Church, for sale on liberal terms. Enquire of JOHN WILLIAMS, Esq. Chequered Store.

April 16, 1833. 16m2

COTTON YARN.

3000 lbs. Cotton Yarn, No. 5 to No. 16, now receiving and for sale, at No. 72, Genesee street, by STACY & ALLEN.

HOPE FACTORY SHIRTINGS & SHEETINGS, for sale by the case, at No. 72, Genesee street, by STACY & ALLEN.

DR. ROBERTS' TRUE AND GENUINE WELCH MEDICAMENTUM,

Prepared from Instructions received from Dr. Roberts himself.

TO THE PUBLIC.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1832.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to THOMAS E. CLARK, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

DEFAULT having been made in the payment of a sum of money, secured to be paid by a mortgage, executed by Josiah De Wolf, of Bridgewater, in the county of Oneida, to Amos D. Brown, dated the 22d day of May, 1828, and recorded the 4th day of June, 1828, in the office of the clerk of Oneida county, in book M of mortgages, pages 420 and 421, of all that certain piece or parcel of land, situate in the town of Bridgewater aforesaid, known and distinguished by being bounded as follows, to wit: Beginning in the middle of the highway leading from the village of Bridgewater northerly, by said De Wolf's, at the southeasterly corner of a house lot now occupied by Henry C. Saunders; from thence running N. 75° E. 3.37 chains, on the southerly line of said Saunders' house lot, to a stake and stones in the southwesterly corner of said Saunders' house lot; thence S. 11° W. 89 links, to the middle of another highway, leading from the aforesaid one westerly, by Joel Blair's; thence along the middle of the last mentioned highway, S. 75° E. 3.37 chains, to the middle of the first mentioned one; thence along the middle of the same, N. 11° E. 89 links, to the place of beginning, containing three-tenths of an acre of land, be the same more or less; on which said mortgage there is claimed to be due, at the date and first publication of this notice, the sum of $384.64, for principal and interest: Now, therefore, notice is hereby given, that pursuant to a power in said mortgage contained, and of the statute in such case made and provided, the said premises will be sold at public vendue, at the house kept by Everett Lewis, in the town of Bridgewater, on the twenty-sixth day of September next, at two o'clock in the afternoon. March 29th, 1833.

A. THOMPSON, *Att'y.* AMOS D. BROWN.

DEFAULT being made in paying $675.58, claimed to be this day due, on a mortgage executed by Bailey Birge to Edward Allen, July 1st, 1831, recorded in book Q, No. 18, of mortgages at Oneida county clerk's office, pages 495, 496, of a village lot in Verona village, Oneida county; bounded northerly by the Seneca turnpike road, westerly by Salmon Case's lot, southerly by the Oneida turnpike, easterly by Shelburne Ives' lot; with all the rights and privileges which were conveyed to Green C. Bronson by Salmon Case, by deed bearing date September 20, 1820; said premises will be sold at public vendue, pursuant to a power of sale in said mortgage, and the statute in such case made and provided, at the inn of Ichabod Hand, in Vernon village, on the 18th day of November next, at 9 o'clock, A. M.—

May 21, 1833. E. ALLEN, *Mortgagee.*

KNAPP'S THEOLOGY.

LECTURES on Christian Theology, by George C. Knapp, translated from the German by Leonard Woods, in two volumes, for sale by G. TRACY.

ALSO, a few copies of the second volume separate, for those who have bought the first. *June* 16, 1833.

ABBOTT'S YOUNG CHRISTIAN.

THE Young Christian, or a Familiar Illustration of the Principles of Christian Duty, by Jacob Abbott. A new edition of this deservedly popular work is just received by G. TRACY.

HENRY'S COMMENTARY.

A NEW supply received, and for sale very low, by *June* 17, 1833. G. TRACY.

EATON'S BOTANY.

A NEW edition of Eaton's Botany, just received, and for sale, by G. TRACY.

July 8, 1833.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 30a4 35	Sole, oak tanned, lb.	20a2[illegible]
Pearl do.	4 55a4 60	—— hemlock	17a25
Candles.		Dressed up. side	1 75a[illegible] 00
Mould	13a14	Undressed do.	1 00a2 50
Dipped	11a12	*Molasses.*	
Clover-Seed.		New-Orleans gal.	31a32
Per lb.	all	*Oil.*	
Coffee.		Whale, gal.	24a25
Havana	10a12	Sperm, summe	84a85
Java	13a14	—— winter	77a80
Cotton.		Linseed,	98a1 00
Upland	13a16	*Provisions.*	
Louisiana	14a16	Beef, mess, bbl.	9 50a10 50
Alabama	13a16	—— prime	5 25a5 75
Feathers.		Pork, mess	14 00a14 25
Live American	35a40	—— prime	11 00a11 25
Fish.		Hams, north. lb.	9a10
Dry cod, cwt.	2 62a2 75	Butter, N.Y. dairy	15a18
Scale	1 75a2 00	Hog's Lard	8a9
Pickled, bbl.	3 50a3 75	Cheese	6a8
Mackarel, No. 1	6 62a7 00	*Rice.*	
Shad, Con. mess	8 50a9 50	Prime, 100lbs.	2 75a3 00
Herring	2 12a2 25	*Salt.*	
Flax.		Turks-Island, bush.	42a43
American, lb.	10a11	Liverpool ground	31a32
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 56	Havana, white, lb.	8a11
Western (canal)	5 62a5 75	——— brown	8a9
Rye flour	3 75a3 78	New-Orleans	7a8
Indian meal	3 88a4 00	Loaf	14a17
Grain.		Lump	12a13
Wheat, northern	1 10a1 16	*Tallow.*	
—— western	1 21a1 22	American, lb.	9a10
Rye	80a82	*Teas.*	
Corn, north yellow	75a80	Bohea, lb.	16a19
Oats	44a45	Souchong	25a[illegible]
Barley	56a60	Hyson-skin	43a56
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a86
Hides.		Hyson	75a1 00
La Plata, lb.	14a15	Gunpowder	80a1 12
S. A. horse, piece	1 35a1 45	Imperial	80a1 12
Hops.		*Tobacco.*	
Firstsort, lb.	32a35	Richmond, lb.	4a6
Lumber.		Cuba	9a18
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 12a225
Scantling, pine	15 00a16 00	Port	80a1 25
Do oak	20 00a25 00	Teneriffe, L.P.	70a1 00
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	45a60
Hoops, per M.	25 00a30 00	——— pulled	35a45
Staves, pipe	56 00a58 00	Common	34a38
—— hhd.	36 00a42 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a35

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	4
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,

Prepared by Dr. M. HITCHCOCK, *member of the Medical Society of the county of Oneida.*

THIS valuable Medicine has been the means of saving more than 30,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satisfy the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is too apt to produce."

Volney, Oswego co. June 20*th*, 1832.

I certify, that I had a very violent cough, and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as it may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. WILLIAMS, and A. HITCHCOCK, agents in Utica. *Nov.* 20, 1832. 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, the publisher will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the publisher, until all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the editor or publisher.